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THE MOSLEM WORLD

Samuel M. Zwemer

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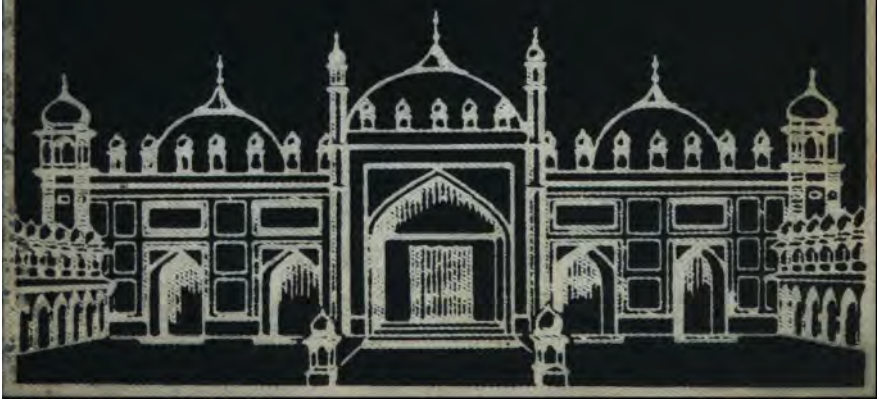

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THE MOSLEM WORLD

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MOHAMMED
(An Artist's Conception)

The Moslem World

By

SAMUEL M. ZWEMER, F.R.G.S.

Sixteen Years a Missionary in Arabia

NEW YORK
YOUNG PEOPLE'S MISSIONARY MOVEMENT
OF THE UNITED STATES AND CANADA
1908

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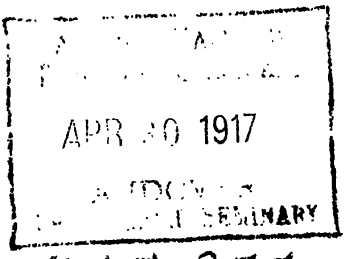

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STUDENT VOLUNTEER MOVEMENT
FOR FOREIGN MISSIONS

TO ALL WHO HAVE DEDICATED THEIR LIVES
TO MISSIONARY SERVICE
IN MOSLEM LANDS
BY THEIR WORK OF FAITH AND LABOR OF
LOVE AND PATIENCE OF HOPE
AND TO ALL WHO SHALL FOLLOW THEM
AND ENTER INTO THEIR LABORS

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PREFACE

In the early spring of 1906, the Executive Committee of the Student Volunteer Movement for Foreign Missions requested me to write a text-book on Mohammedanism, suitable for use in the mission study classes of the colleges and universities. This volume, under the title *Islam: A Challenge to Faith*, was published in the autumn of 1907. In the preface I wrote: "There is no lack of literature on Mohammed and Islam, as is very evident from the very extensive bibliography of the subject in all the languages of Europe, not to speak of the literature written by Moslems themselves. But at the same time there is great ignorance even among cultured people of the real character of Mohammed and the real doctrine and moral value of Islam, as well as of its wide-spread aggressive power as a missionary religion. To present the subject anew needs no apology, especially since much of the best literature on Islam is inaccessible to most readers, being in a foreign language.

"This book lays no claim to originality save in the form in which the results of the labors of others in this wide field are presented. The

bibliographies given for each chapter show the sources of information. The purpose of the book is to present Islam as a challenge to the faith and enterprise of the Church. It has a message for those who believe the gospel and believe that the gospel is the power of God unto salvation to every one that believeth—to the Mohammedan no less than to the heathen."

Each chapter was intended as a study by itself on the Mohammedan religion in its different aspects, and the needs and opportunities of the Mohammedan world from the standpoint of Christian missions. For the sake of completeness, references and authorities were in every case added to the book, and the facts for the full treatment of so wide a theme were, in some cases, overcrowded for the sake of brevity. The class of readers kept in mind determined the use of the material and the style of the writer.

When, therefore, the Young People's Missionary Movement proposed to use this text-book on the Mohammedan world it was felt by their Editorial Committee that certain changes would be necessary to adapt it to their constituency. By omitting some chapters, uniting others, and presenting the remaining ones in a different form, this end was attained, and the book now goes out on its second errand with the same message but in a different setting.

At a time when the missionary societies are awakening to the needs of the unevangelized Mohammedan world, every one should know what Mohammedanism is, how it arose, what are the elements of its strength and its weakness, and what Christian nations have done and can do for Moslems. This book gives the story of the great Arabian Prophet and the spread of his religion. It tells what Moslems believe in regard to this life and the life that is to come, and what they think they must do in order to gain salvation. In a general view of the Moslem world, the social and moral evils of Islam, together with the power of this system on the lives of its votaries, are exhibited. The story of missions to Moslems is briefly sketched, and shows by typical examples what can be done and should be done to meet the present problem and peril in this day of opportunity.

May the study of this theme lead many to pray for the millions still under the yoke of the false prophet, and arouse the spirit of Christian chivalry in the hearts of the young people who read these chapters, so that they may devote their lives to carrying the gospel to every Moslem land.

S. M. ZWEMER.

New York, April, 1908.

THE GREAT ARABIAN PROPHET

Why is Christianity ethically noble and powerful? Christianity has an ethical God. It knows a God with a character, and that the best possible character—a perfectly good God. It declares that the character of God has been shown to us men, and lived out in our presence in the character of his son Jesus Christ. It declares that the character of God is the standard for men, and that the good God has drawn near in self-revelation, on purpose to help men reach this standard.

—*William Newton Clarke*

We can but state a strong conviction when we affirm that a series of minute facts leave no doubt on our mind that Mohammed was from first to last absolutely sincere. He really believed that any strong conviction, even any strong wish, that he entertained was borne in upon him by a power external to himself; and as the first and most memorable of these convictions was faith in God, he believed that power to be God, and himself its Messenger. The mode of expressing his convictions was undoubtedly an invention; but that the basis of his faith in himself was sincere, admits, to our mind, of little question. Believing himself the Messenger of the Almighty, no position save that of despot was possible to him.

—*Meredith Townsend*

By a fortune absolutely unique in history Mohammed is a threefold founder—of a nation, of an empire, and of a religion. . . . Scarcely able to read or write, he was yet the author of a book reverenced to this day by the seventh of the whole human race as a miracle of purity of style, of wisdom, and of truth.

—*R. Bosworth Smith*

I

THE GREAT ARABIAN PROPHET

Birth of Mohammed

About the year 570 A. D., Abdullah, the son of Abd ul Muttalib, a Mecca merchant, went on a trading trip from Mecca to Medina, and died there. A few months after his death his wife, Amina, gave birth to a boy, who was named Mohammed. One hundred years later the name of this Arab, joined to that of the Almighty, was called out in ten thousand minarets five times daily from the Persian Gulf to the Atlantic, and his new religion was sweeping everything before it in three continents.

How Explain His Success

Who was this hero-prophet, what was his environment, and what the secret of his genius? What is the explanation of this marvel of history? Many theories have been given, and the true explanation of the spread of Islam is probably the sum of all these theories: the weakness of the Oriental Churches; their corrupt state; the condition of the Roman and Persian empires; the easy-going moral character of the new religion; the power of the sword and of fanaticism; the great truths of Islam; the genius

of Mohammed's successors; the hope of plunder; and the love of conquest—such are some of the causes given for the growth of the new religion from a minority of one to an immense army of believers. Yet none of these theories, nor all of them together, can omit, as the supreme cause of success, the genius of Mohammed. To the believing Moslem this is the *whole* explanation. And it is simple, because it is supernatural. All things are possible with God, and God sent Mohammed as the last and greatest apostle. Let us first of all look at Mohammed from the standpoint of those who believe in his religion, and then see how nearly the portrait given resembles the original.

A Moslem Portrait of the Prophet

Here is a description of the prophet by Ad Damiri (1349–1405 A. D.), a prolific author and commentator, a scientist and a philosopher. "Mohammed," he says, "is the most favored of mankind, the most honored of all the apostles, the prophet of mercy, the head or imam of the faithful, the bearer of the banner of praise, the intercessor, the holder of high position, the possessor of the River of Paradise, under whose banner the sons of Adam will be on the day of judgment. He is the best of prophets, and his nation is the best of all nations; his companions are the most excellent of mankind, after the prophets; and his creed is the noblest of all

creeds. He performed manifest miracles, and possessed great qualities. He was perfect in intellect, and was of noble origin. He had an absolutely graceful form, complete generosity, perfect bravery, excessive humility, useful knowledge, power of performing high actions, perfect fear of God, and sublime piety. He was the most eloquent and the most perfect of mankind in every variety of perfection, and the most distant of men from meanness and vices. A poet says of him:

'The Merciful has not yet created one like Mohammed
And to the best of my knowledge never will do so.'

Favorite Wife's Estimate

"Ayeshah[1] stated that the prophet, when at home, used to serve his household; he used to pick out the vermin from his cloak, and patch it; mend his own shoes, and serve himself. He used to give fodder to his camel, sweep the house, tie the camel by the fore leg, eat with the female slave, knead dough with her, and carry his own things from the market. And he used to be constantly in a state of grief and anxiety, and never had any peace of mind.

Ali's Statement and Damiri's Conclusion

"Ali stated that he asked the prophet regarding his mode of life, and that he replied: 'Knowledge is my capital; love, my foundation; desire, my vehicle; the remembrance of God, my boon

[1] Mohammed's favorite wife.

companion; grief, my friend; knowledge, my arms; patience, my cloak; the pleasure of God, my share of plunder; poverty, my distinction; renunciation of the world, my profession; faith, my strength; truth, my interceder; obedience to God, my sufficiency; religious war, my nature; and the refresher of my eye is prayer.' As to his humility, liberality, bravery, bashfulness, fellowship, kindness, clemency, mercy, piety, justice, modesty, patience, dignity, trustworthiness, and other praiseworthy qualities innumerable, they were all very great. The learned have composed many books regarding his life, his times, his mission, his wars, his qualities, his miracles, and his good and amiable actions, to describe even a little of which would take several volumes. But that is not our purpose in this book. It is said that his death took place after God had perfected our religion, and completed this blessing for us, at noon on Monday, the 12th of Rabi'-al-Awal, 11 A. H.,[1] at the age of sixty-three years. His body was washed by Ali bin Abi Talib, and he was buried in the chamber which he had built for the mother of the faithful, Ayeshah."

A Man of Talent

Whether this fanciful though beautiful portrait of Mohammed will stand the test of history

[1] Anno Hegiræ, in the year of the Hegira, 622 A.D., the date of Mohammed's flight from Mecca to Medina.

we shall see later. Whatever we may deny Mohammed, we can never deny that he was a man of great talents. He was not, however, a self-made man. His environment accounts, in large measure, for his might and for his methods as a religious leader. What was that environment?

Pagan Arabia before Mohammed

There is no doubt that Arabia, for two centuries before Mohammed, was a refuge for all sorts of religious fugitives, and each band added something to the national stock of religious ideas. There were Star-worshipers in the northwest along the Euphrates; Zoroastrians came to east Arabia; Jews settled at Khaibar, Medina, and in Yemen. For all pagan Arabia Mecca was the center many centuries before Mohammed. Here stood the Kaaba, the Arabian Pantheon, with its three hundred and sixty idols—one for each day in the year. Here the tribes met in annual pilgrimage, to rub and kiss the Black Stone, to run around the Beit Allah or Bethel of their faith, and to hang portions of their garments on the sacred trees. At Nejran a sacred date-plant was the center of pilgrimage. Everywhere in Arabia there were sacred stones, or stone-heaps, where the Arab devotees congregated, to obtain special blessings. The Arabs were always superstitious, and legends of all sorts cluster around every weird desert-rock,

gnarled tree, or intermittent fountain in Arabia. Sacrifices were common, and the blood of the offering was smeared over the rude stone-altars, while the flesh was eaten by the worshiper. Such was the pagan worship of early Arabia.

The Jews of Arabia

The Jews came to Arabia from the earliest times. Since the days of Solomon the Red Sea was a center of busy traffic, and the Hebrews had probably located at the trading ports. A number of native Arab tribes also embraced Judaism, and at the time of Mohammed we find this people scattered over the peninsula in small compact colonies. The fact that the Koran refers repeatedly to the Jews, and calls them, as well as the Christians, "People of the Book," shows that they possessed and used the Old Testament, and that, doubtless, many of them could read and write. These Jewish colonies, with their teachers and their Talmud, had, for centuries, exerted a strong educational influence toward monotheism. And it is evident, not only from the Koran, but from the earliest Moslem biographies of Mohammed, that he was greatly indebted to Judaism, both for his doctrines and narratives.

Early Christianity in Arabia

There is no doubt that Christianity also was widely diffused in many parts of Arabia at the time of Mohammed. The picture of the Christian monk in his desert-cell, with his night-

lamp and books, keeping vigil, is common in pre-Islamic poetry; and there were also Christian poets. As the Arabs became more intimately connected with the Romans, the progress of Christianity increased. The name of an Arabian queen is mentioned as a convert to the faith, and it is stated that she invited a Christian bishop to live among her people. An unfortunate circumstance for the progress of Christianity in north Arabia, however, was its location between the rival powers of Rome and Persia. It was a sort of buffer-state, and suffered in consequence. The Persian monarchs persecuted the Christian Arabs, and one of their allies forbade all intercourse with Christians on the part of his subjects. This edict, we are told, was occasioned by the success of the preaching of Simeon Stylites, the pillar saint, celebrated in Tennyson's poem. The progress or even the tolerance of Christianity seems to have been always dependent on the favor of the ruler of Persia. Some became Christians as early as 380 A. D. And one of the early converts proved the sincerity of his faith by melting down a golden statue of the Arabian Venus worshiped by his tribe and distributing the proceeds to the poor. Many of the tribe followed his example, broke their idols, and were baptized. So early was idolatry doomed in north Arabia—long be-

fore the appearance of Mohammed. It was in southwestern Arabia, however, that the Christian faith exerted its greatest power and made largest conquest. In the reign of Constantius, Theophilus prevailed on the Arabian king to accept Christianity. He built three churches in south Arabia, and no less than four bishoprics were established.

Islam's Beginning

Whatever may have been the condition or the teaching of Christianity in Arabia, Mohammed came in contact with it all through his life. One of the chief stories he heard in his boyhood was of the Christian invasion from the south, and the defeat of Abraha; later he went to Syria, met monks, and passed through the territory of the Christian tribes of northern Arabia; after he became a prophet he had as wife a Christian Coptic woman, Miriam, the mother of his darling son, Ibrahim. For good or for ill, Mohammed could not remain wholly ignorant of Christianity, and therefore it is not surprising to find the evidence of this in Islam. The religion of Mohammed and Mohammed himself grew up in a land where these three systems of belief, Paganism, Judaism, and Christianity, were struggling for the ascendancy. And we must add to this four other factors which stand out clearly in the life of Mohammed.

Political Factor

There was, first of all, the political factor.

The "year of the elephant" had seen the defeat of the Christian army from Yemen, which came to attack Mecca and destroy the Kaaba. This victory was, to the young and ardent mind of Mohammed, prophetic of the political future of Mecca, and no doubt his ambition assigned himself the chief place in the coming conflict of Arabia against the Romans and the Persians.

Religious Factor

Next came the religious factor. The times were ripe for religious leadership, and Mecca was already the center of a new movement. Some had rejected the old idolatry and entertained the hope that a prophet would arise from among them. There was material of all sorts at hand to furnish the platform of a new faith; it only required the builder's genius to call cosmos out of chaos. To succeed in doing this, it would be necessary to reject material also; to construct a comprehensive religion and a compromising religion, so as to suit Jew and Christian and idolater alike.

Family Factor

In the third place, there was the family factor; or, in other words, the aristocratic standing of Mohammed. He was not a mere "camel driver." His was the ruling clan of Mecca; Mecca was the center for all Arabia; and Mohammed's grandfather, Abd ul Muttalib, was the most influential and powerful man of that

aristocratic city. The pet-child of Abd ul Muttalib was the orphan boy, Mohammed. Until his eighth year he was under the shelter and favor of this chief man of the Koreish. He learned what it was to be lordly and to exercise power, and he never forgot it. As in the case of so many other great men of history, his environment, his early training, and his first wife were the determining *personal* influences in the character of Mohammed.

Personal Factor

Finally, the ruling factor was the mind and genius of the man himself. Of attractive personal qualities, beautiful countenance, and accomplished in business, he first won the attention and then the heart of a very wealthy widow, Khadija. Mohammed married her when he had reached his twenty-fifth year.

The First Period of His Life

Soon after his birth, according to Arab custom, he was sent to be nursed by an Arab woman of a neighboring tribe, where he remained for a period of two years. In his sixth year Mohammed was taken by his mother to Medina, but on the return journey she fell sick and died. The orphan boy was then taken back to Mecca and put under the care of his grandfather, Abd ul Muttalib, and when the latter died, two years later, under that of his uncle. The following beautiful verses in the Koran are Mohammed's eloquent reference to this period of his life:

"I swear by the splendor of light
And by the silence of night
That the Lord shall never forsake thee
Nor in his hatred take thee;
Truly for thee shall be winning
Better than all beginning.
Soon shall the Lord console thee, grief no longer control thee,
And fear no longer cajole thee.
Thou wert an orphan-boy, yet the Lord found room for thy head.
When thy feet went astray, were they not to the right path led?
Did he not find thee poor, yet riches around thee spread?
Then on the orphan-boy, let thy proud foot never tread,
And never turn away the beggar who asks for bread,
But of the Lord's bounty ever let praise be sung and said."[1]

Youth and Early Manhood

When twelve years old Mohammed was taken on a mercantile journey as far as Syria. Here first he came in contact with Christians and met the monk Buhaira. For the rest, the youth of Mohammed was uneventful, and he was employed, as other lads, in herding sheep and goats. To this he refers in the traditional saying, "Verily there hath been no prophet who hath not performed the work of a shepherd." At the age of twenty-five he entered the service of

[1] Sura 93. Translation printed in the *Edinburgh Review* for July, 1866, article "Mohammed." It has all the rhyme and beauty of the original.

Khadija, a rich widow of Mecca, whose caravan of merchandise he attended, and once more visited Busra (near the Jordan), Aleppo, and Damascus. As a reward of faithful service he secured her hand in marriage, and lived happily with her. His marriage gave him prominence, and he took a leading part in renewing an old federation at Mecca. In his thirty-fifth year he settled a dispute regarding the placing of the Black Stone in the reconstruction of the Kaaba.

Prophetic Work until the Hegira

At last he received the call to become a prophet in the cave of Hira, and communicated his vision to his wife, Khadija, who believed in its validity. After a period of mental depression other revelations followed, and he began to preach. When the number of converts rose to fifty and Mohammed spoke sharply against the idols of the Kaaba, the hostility of the Meccans was aroused, persecution began, and some fled to Abyssinia. In the tenth year, Khadija died, and the same year Mohammed negotiated two new marriages. Attempting to convert the people of Taif, he was driven out, but he won over a party of twelve from Medina, who came on a pilgrimage and preached the faith on their return. Shortly after Mohammed determined to flee from Mecca to Medina, and this flight dates the Moslem era, the Hegira, 622 A. D.

The Second Period: Legislator and Warrior

The flight to Medina changed not only the scene, but the actor and drama. He who at Mecca was the preacher and warner, now becomes the legislator and warrior. This is evident from the Koran chapters revealed after the Hegira. The first year Mohammed built the great mosque and houses for his wives and his followers. The next year he began hostilities against the people of Mecca, and his first pitched battle was fought at Bedr, where his force of three hundred and five followers routed the enemy, three times as strong.[1]

Earlier Expeditions

The Meccans, aroused by the defeat at Bedr, advanced upon Medina, defeated the Moslem army at Ohod, and Mohammed himself was seriously wounded. The fourth year of the Hegira, war was waged against other tribes and Mohammed also married a fifth and sixth wife. At the battle of the Ditch he defended Medina against a superior force, and broke up their siege. The next expedition was against the Jews of Bni Koraiza; seven hundred captives

[1] The description of the battle by Muir is graphic in all its gruesome details. "Abu Jahl was yet breathing when Abdullah, Mohammed's servant, ran up and, cutting off his head, carried it to his master. 'The head of the enemy of God,' cried Mohammed; 'God, there is no other god but he.' 'There is no other,' said Abdullah, as he cast the bloody head at the prophet's feet. 'It is more acceptable to me,' cried Mohammed, 'than the choicest camel in all Arabia.'" After the battle Mohammed gave the law in regard to the division of the spoil, one fifth for the prophet and for the rest share and share alike to all. No quarter was given to the enemy, and even two days after the battle the chief prisoners, among them Okba and Nazir, were slain.

were slain, and the women and children sold into slavery. Before the close of this year Mohammed married Zainab, the wife of his freed slave and adopted son. In the sixth year of the Hegira there were other expeditions against the Jews and idolaters. The same year Mohammed wrote letters to foreign kings and princes, inviting them to embrace Islam.

Later Conquests

In the seventh year of the Hegira Mohammed assembled a force of sixteen hundred warriors and marched against the Jewish strongholds at Khaibar; the Jews were subjugated or slain, and there was much booty, including a new wife for the prophet.

He Takes Mecca

The next year, the eighth of the Hegira, in pursuance of the terms of the truce made, he entered Mecca and peacefully performed the ceremonies of the old pagan cult, thus forever perpetuating them in Islam. Shortly after, because of renewed hostility at Mecca, Mohammed resolved to attack his native city. He approached with ten thousand men, entered Mecca without a battle, destroyed the idols in the Kaaba, and administered the oath of allegiance to the people.

Rapid Advancement and Closing Acts

When expeditions were sent to subdue the neighboring tribes, and Khaled was guilty of ordering a whole tribe to be slain, Mohammed rebuked him and sent money for the

widows and orphans of the slain. Other warlike expeditions followed, and in 631 A. D. Mohammed issued the famous command that, after four years, the Moslems would be absolved from every league or covenant with idolaters, and that thereafter no unbeliever would be allowed to make the pilgrimage. The same year he had a great sorrow in the death of his little son, Ibrahim. The next year, in great state, he made the final pilgrimage, but the excitement and fatigue told on his health, for he was growing infirm. From his sick-bed he sent out a last expedition, under Osama, against the Roman border; and, after a final address from the mosque pulpit, having given alms to the poor and counsel to his followers, he lay down to die on Ayeshah's lap.

His Death

Muir tells the story thus: "His strength now rapidly sank. He seemed to be aware that death was drawing near. He called for a pitcher of water and, wetting his face, prayed thus, 'O Lord, I beseech thee to assist me in the agonies of death.' Then three times he ejaculated, most earnestly, 'Gabriel, come close to me!' . . . After a little he prayed in a whisper, 'Lord, grant me pardon, and join me to the companionship on high.' Then at intervals: 'Eternity in Paradise! Pardon! Yes, the blessed companionship on high.' He stretched himself gently.

Then all was still. His head grew heavy on the breast of Ayeshah. The prophet of Arabia was dead."[1]

His Personal Appearance

Mohammed is described in tradition as a man above middle height, of spare figure, as are nearly all the Arabs, commanding presence, massive head, noble brow, jet black hair, and a long bushy beard. His eyes were piercing. Decision marked his every movement, and he always walked rapidly. This picture is doubtless reliable. All writers seem to agree that he had the genius to command, and expected obedience. James Freeman Clarke says that to him, more than to any other of whom history makes mention, was given

> "The monarch mind, the mystery of commanding,
> The birth-hour gift, the art Napoleon
> Of wielding, molding, gathering, welding, banding
> The hearts of thousands till they moved as one."

His Character a Problem

The character of Mohammed is one of the great problems of history. Although the sources of our information concerning his life and work are all Mohammedan, there is the greatest diversity of opinion among students of history. Some think that he was in no sense of the word a *prophet*, while others maintain that he was "a very prophet of God."

[1] Sir William Muir, *Life of Mahomet.*

Varying Estimates Regarding His Character

Sir William Muir and others think that Mohammed was at first sincere and upright, himself believing in his so-called revelations, but that afterward, intoxicated by success, he used the dignity of his prophetship for personal ends, and was conscious of deceiving the people in some of his later revelations. Koelle finds the key to the first period of Mohammed's life in Khadija, his first wife, who directed his ambitions and controlled his passions by her maturity and good management. After her death he revealed what he had always been, and gave vent to his hitherto restrained passions.

How Test His Character

Aside from the disputed question of Mohammed's sincerity, no one can say that his moral character reached a high standard. It is possible to measure the prophet by three standards, of which two at least would seem to be a fair test: The law of the pagan Arabs, the law he himself professed to reveal, and the law of the Old and New Testaments, *which he professed to approve and supersede.* By the New Testament law of Jesus Christ, who was the last Prophet before Mohammed and whom Mohammed acknowledged as the Word of God, the Arabian prophet stands self-condemned. He repeatedly broke every precept of the Sermon on the Mount, not only in his private life, *but in his prophetic office.* And the Koran itself proves that the spirit of

Jesus was entirely absent from the mind of Mohammed.

Violations of Pagan Arab Code

The Arabs among whom Mohammed was born and grew to manhood also had a law, although they were idolaters, slaveholders, and polygamists. Even the robbers of the desert who, like Mohammed, lay in wait for caravans, had a code of honor. Three flagrant breaches of this code stain the character of Mohammed. It was quite lawful to marry a captive woman, whose relatives had been slain in battle, but not until three months after their death. Mohammed waited only three days in the case of the Jewess, Safiyah. It was lawful to rob merchants, but not pilgrims, on their way to Mecca. Mohammed broke this old law, and "revealed a verse" to justify his conduct. Among the pagan Arabs it was incest to marry the wife of an adopted son, even after his decease. The prophet Mohammed fell in love with the lawful wife of his adopted son, Zeid, prevailed on him to divorce her, and then married her immediately; for this also he had a "special revelation."

Failure to Observe Mohammedan Restraint

But Mohammed was not only guilty of breaking the old Arab laws, and coming infinitely short of the law of Christ; he never kept the laws of which he claimed to be the divinely appointed medium and custodian. When Khadi-

ja died he found his own law, lax as it was, insufficient to restrain his lusts. His followers were to be content with four lawful wives; according to tradition, he took to himself eleven lawful wives and two slave girls. In all these particulars Mohammed was not an ideal character. Yet his life and character have become the ideal for millions and the facts of his life can never be disputed. They rest on Moslem authority. We can say with Johnstone:

Evidence wholly from Moslem Sources

"If it be thought that the judgment passed on the prophet of Arabia is harsh, let it be remembered that the evidence on which it rests comes all from the lips and the pens of his own devoted adherents. The voice of foes or detractors of his own time, or of time immediately following, has not yet reached the ears of later ages. Everything that could tend to his glory was eagerly sought out and treasured up by men jealous of his good name; and everything that might seem to detract therefrom was carefully suppressed. His lightest words were sacred to them, his most trifling actions were the example they strove to follow. To them he was the highest and most excellent of the creatures of God's hand—last and most perfect of the messengers who declared his will to man. The vast body of tradition which was traced back to the lips of those who had most closely

companied with him was jealously sifted and scrutinized, though not tested by the canons of Western criticism; it is on this that our knowledge is founded and our judgment based. And the followers of the prophet can scarcely complain if, even on such evidence, the verdict of history goes against him."

Idealized in Mohammedan Tradition

The life and character of Mohammed as portrayed by his earliest biographers is, however, not the present-day conception of the prophet. In the Koran and in the earliest sources Mohammed is thoroughly human and liable to error. Later tradition has changed all that, made him sinless and almost divine. The two hundred and one titles of honor given him proclaim his glory. He is called Light of God, Peace of the World, Glory of the Ages, First of all Creatures, and names yet more lofty and blasphemous. He is at once the sealer and abrogator of all former prophets and revelations. They have not only been succeeded, but also supplanted by Mohammed. No Moslem prays to him, but every Moslem daily prays for him in endless repetition. He is the only powerful intercessor on the day of judgment. Every detail of his early life is attributed to divine permission or command, and so the very faults of his character are his endless glory and his sign of superiority. God favored him above all crea-

tures. He dwells in the highest heaven, and is several degrees above Jesus in honor and station.

Mohammed's Name

His name is never uttered or written without the addition of a prayer. "Ya Mohammed" is the open sesame to every door of difficulty—temporal or spiritual. One hears that name in the bazaar and in the street, in the mosque and from the minaret. Sailors sing it while hoisting their sails; hammals groan it, to raise a burden; the beggar howls it, to obtain alms; it is the Bedouin's cry in attacking a caravan; it hushes babes to sleep, as a cradle-song; it is the pillow of the sick, and the last word of the dying; it is written on the door-posts and in their hearts as well as, since eternity, on the throne of God; it is to the devout Moslem the name above every name; grammarians can tell you how its four letters are representative of all the sciences and mysteries by their wonderful combination. The name of Mohammed is the best to give a child, and the best to swear by, for an end of all dispute, in a close bargain. In some biographies of Mohammed we are solemnly told that God created man in the image of Mohammed's name, as written in Arabic on his throne: م ح م د namely, *M h m d*, and that the four postures in prayer are indicative of the four characters in his other name, احمد both of which naïve theories seem very plausible to the devout Moslem of to-day.

His Power as Mediator

Mohammed holds the keys of heaven and hell. No Moslem, however bad his character, will perish finally; no unbeliever, however good his life, can be saved, except through Mohammed. Islam denies the need of a mediator or of the incarnation, but it is evident that, in popular thought and in Moslem writings, Mohammed *acts as a mediator, without an incarnation, without an atonement, without demand for change of character.* For illustration, let this story of the Jew suffice, although it could be matched with a hundred others equally absurd, yet equally credited:

Story of the Jew

"In the days of the children of Israel there was a sinful man who, for the space of two hundred years, wearied every one by the enormity of his offenses. When he died they threw his corpse upon a dunghill, but no sooner had this been done than Gabriel, coming to Moses, said: 'Thus saith the Almighty God, This day my friend has departed from this world, and the people have cast his corpse upon a dunghill. Now let that corpse be dressed and prepared for burial without delay; and ye shall speak unto the children of Israel, that they forthwith recite the burial service over his bier if they desire pardon.' Then Moses marveled exceedingly, and inquired why forgiveness was required, and God answered: 'The Lord well

knoweth all the sins which that sinner hath during these two hundred years committed; and, verily, he never could have been pardoned. But, one day, this wicked man was reading the Torah[1] and, seeing there the name of the blessed Mohammed, he wept and pressed the page to his eyes. This honor and reverence shown to my beloved was pleasing unto me, and from the blessed effects of that single act I have blotted out the sins of the whole two hundred years.' Lovers of the blessed Mohammed! rejoice in your hearts, and be assured that love for the holy prophet, the Lord of creation, is, in every possible condition, the means of salvation."

Moslem World Bears the Founder's Imprint

Alas! that the only true commentary on these stories is the awful gloom and darkness that still rest on the sinful Moslem world, and which neither the Koran, with all its literary beauty, nor Mohammed has, in any way, removed, but rather increased. A stream cannot rise higher than its source, and this chapter has shown us the chief source of Islam in the life of its founder. The religion which Mohammed founded bears everywhere the imprint of his life and character. Mohammed was not only the prophet, but the *prophecy* of Islam. It became what it

[1] Counsel or instruction proceeding from a sacred source; more specifically, the Mosaic law or the Pentateuch.

is because of the great warrior-prophet whose character is so far removed from that of the Prophet of Nazareth and his holy religion.

SUGGESTIONS FOR USING THE QUESTIONS

Most of these questions are *thought* questions. That is, they require for their answers some original thinking. This form of question has been chosen for insertion in the text-book (1) because questions which constitute a mere memory test of the facts of the text can easily be constructed by any leader or member who makes an outline of the principal facts, and (2) because mere memory questions, although they have their uses, yield far less than thought questions either in mental development or in permanent impression. In some cases complete answers will be found in the text-book; usually statements that will serve as a basis for inference; but a few questions appeal solely to the general knowledge and common sense of the student. The greatest sources of inspiration and growth will be, not what the text-book adds to the student, but what the student adds to the text-book; the former is only a means to the latter.

In using these questions, therefore, let the leader first gather from the chapter or from previous chapters all that relates to the subject. It will be found profitable to jot down this material, so that it will be all under the eye at once; then *think,* using freely all the

knowledge, mental power, and reference books available. For the sake of definiteness, conclusions should be written out. It is not supposed that the average leader will be able to answer all these questions satisfactorily; otherwise, there would be little left for the class session. The main purpose of the session is to compare imperfect results and arrive at greater completeness by comparison and discussion.

It is not supposed that the entire list of questions will be used in any one case, especially when the sessions last only an hour. The length of the session, the maturity of the class, and the taste of the leader will all influence the selection that will be made. In many cases the greatest value of these questions will be to suggest others that will be better.

There has been no attempt to follow the order of paragraphs in the text-book in more than a general way.

QUESTIONS ON CHAPTER I

AIM: TO ESTIMATE THE PERSONAL FOUNDATION ON WHICH ISLAM IS BASED

1. Has any other religion ever had the spread in its first century that Islam had?
2. Mention all the reasons you can to account for this unique phenomenon.
3. If the state of the times accounts for it, why did not other great religions spring up then?

4. If the easy-going character of Islam accounts for it, why did not Arabian paganism spread?
5. Has any other religion ever been spread by the sword alone?
6. Do you think that the sword alone can account for the success of Islam?
7. Why did conversion follow the conquests of the Moslems, but not those of the Mongols?
8. Which elements most help a religion to spread, those that are true or those that are false?
9. Arrange what seem to you the three most important causes for the spread of Islam, in the order of their importance.
10. What conclusions do you think you are justified in drawing as to the real character of Mohammed from the description of Ad Damiri?
11. Where do you think Ad Damiri got the ideals for this description?
12. What was there in Arabian paganism to make Mecca a likely place for a new religious movement?
13. What was there in Mecca to make it an unlikely place?
14. Try to imagine the effect Judaism would have on a thoughtful Arabian pagan.
15. Try to imagine the effect that even a debased Christianity might have.
16. What has Islam, in common with the two latter faiths, that is opposed to paganism?

17. Arrange the four factors mentioned in the text as contributing to Mohammed's success in the order of their importance.
18. How many of these advantages did he share with his fellow citizens?
19. In view of these factors, how do you account for his comparative failure at Mecca?
20. How do you think Mohammed compared with the mass of mankind in being a product of his surroundings?
21. Do you think that Mohammed was sincere in believing that he had a revelation from God?
22. What motive do you think he had in attacking idol worship?
23. Sum up the strong and good points in the character of Mohammed.
24. Sum up the weak and evil points.
25. How do you account for this contrast?
26. What things did Mohammed do that you could not imagine Jesus Christ doing?
27. Name several things in the teaching and example of Christ that condemn Mohammed.
28. What is your estimate of the character of Mohammed as a whole?
29. Name the principal results upon a religion of having such a man as its founder.
30. In what ways are these results made better or worse by the growth of tradition?
31. What idea would you have of the God who made Mohammed his best beloved?

REFERENCES FOR ADVANCED STUDY

CHAPTER I[1]

Mohammed's Life and Character.

Ameer, Ali: The Life and Teachings of Mohammed, I.

Written by an Indian Moslem, Judge of the High Court in Bengal. A clever, but unreliable, apology.

Arnold: Islam and Christianity, II.

The author is strongly inclined to be an apologist for the prophet.

Hughes: A Dictionary of Islam, 367-399.

An article that represents Mohammed quite fairly.

Johnstone: Muhammad and His Power, V.

One of the least biased discussions.

Koelle: Mohammed and Mohammedanism, I, II.

The author is inclined to emphasize the evil in the life of the prophet.

Muir: Life of Mohamet.

Probably the best authority in the English language.

Smith: Mohammed and Mohammedanism, II.

A strong apology for the prophet and written in an attractive style.

Smith: The Bible and Islam, I.

Is inclined to favor Mohammed, but on the whole is fair.

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[1] The questions and references were not prepared by the author.

THE SPREAD OF HIS RELIGION

In proportion as the lot of the conquered peoples became harder to bear, the more irresistible was the temptation to free themselves from their miseries, by the words: "There is no God but God; and Mohammed is the prophet of God." When the state was in need of money—as was increasingly the case—the subject races were more and more burdened with taxes, so that the condition of the non-Moslems was constantly growing more unendurable, and conversions to Islam increased in the same proportion. Further causes that contributed to the decrease of the Christian population may be found in the fact that the children of the numerous Christian captive women who were carried off to the harems of the Moslems had to be brought up in the religion of their fathers; and in the frequent temptation that was offered to the Christian slave by an indulgent master, of purchasing his freedom at the price of conversion to Islam. But of any organized attempt to force the acceptance of Islam on the non-Moslem population, or of any systematic persecution intended to stamp out the Christian religion, we hear nothing.

—*T. W. Arnold*

And yet it is certain that Islam made inroads upon Hinduism and added many converts to the Moslem faith. Several reasons may be adduced to account for these conversions. First among these reasons was the superiority of the Moslem religion, being a pure monotheism in contrast with the gross idolatry of the Hindu and the fetishism of the outcaste. Another reason lies in the social system of Islam, which accords a recognition of equality in the brotherhood which Hinduism refused to its votaries. It was a deliverer to the downcast Malaich or low-caste population, and many then, as they now do, readily embraced the opportunity of escape by accepting the faith of Islam. . . . In every case such voluntary acceptance of the faith meant admission into the rights and privileges enjoyed by every member of the Mohammedan brotherhood.

—*E. M. Wherry*

II

THE SPREAD OF HIS RELIGION

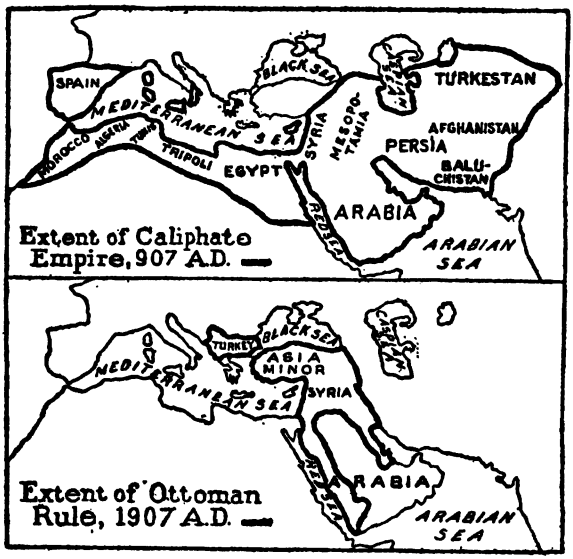
Islam a Missionary Religion

The great religions of the world may be divided into two classes—the non-missionary and the missionary. Judaism, Zoroastrianism, and Hinduism, for example, are non-missionary and do not require their faith to be propagated by each believer, while Buddhism, Christianity, and Islam are missionary and do. Islam was such from its very origin. One hundred years after Mohammed's death his followers were masters of an empire greater than Rome at the zenith of her power. They were building mosques in China, in Spain, in Persia, and in southern India! The extent, the rapidity, and the method of the early Moslem conquest are a marvelous illustration of their fanatic zeal.

Marvelous Expansion

Only thirteen centuries have passed, and today there are two hundred and twenty-five million Mohammedans—one seventh of the population of the globe! Fifty millions in Africa, sixty-two millions in India, thirty millions in China, twenty-nine millions in the Malay Archipelago, and one quarter of a million in the

Philippines, not to speak of the lands that are almost wholly Mohammedan in western Asia. What fires of faith and devotion must have burned in the hearts of the early champions of Islam, to make them gird on the sword and fight and die for the new religion!



Impetuous Zeal

It swept across Syria and all north Africa like the desert simoom—swift, fierce, impetuous, irresistible, destructive—only to be curbed and

cooled by the waves of the Atlantic. History tells of Akba, one of their leaders, that he rode his horse far out into the surf, and cried: "Great God! if I were not stopped by this raging sea, I would go on to the nations of the West, preaching the unity of thy name and putting to the sword those who would not submit." Tarik, finding no lands to the west, crossed over the straits into Spain, and named its promontory Jebel Tarik (the mountain of Tarik), Gibraltar—an everlasting monument to his missionary zeal.

Three Periods of Conquest

The spread of Islam may be chronologically divided into three periods, and the dates when Islam entered the lands where it is now predominant fall into three groups. The first period is from the death of Mohammed, 632 to 800; a later period, under the Ottomans and Moguls, 1280 to 1480; and lastly the modern spread of Islam, from 1780 onward.

Results under the Early Caliphs

During the first period, the days of the early caliphs, fire and sword carried Islam triumphant throughout all Arabia, Syria, Persia, Egypt, north Africa, and, by more peaceful means, as far as Canton and western China. All these regions had received the faith, and it had become deeply rooted before the year 1000, while Christianity was put under tribute and oppression, as in Asia Minor and Egypt, or en-

tirely swept away, as in Arabia itself, by the tornado power of the new religion in its political conquest.

Play of Worldly Motives

That worldly motives played a considerable part in the early conversion of these lands cannot be doubted, and is admitted even by Moslem historians. When, for example, the Arabs of the pathless desert, who fed on "locusts and wild honey," once tasted the delicacies of civilization in Syria and reveled in its luxurious palaces they said: "By Allah, even if we cared not to fight for the cause of God, yet we could not but wish to contend for and enjoy *these*, leaving distress and hunger henceforth to others."

Ottoman and Mogul Era

The second chapter of Moslem conquest began with the rise of the Ottoman Turks and the Moguls of India. During this period, Afghanistan, Turkestan, India, Java, and the Malay Archipelago, with Servia and Bosnia in Europe, were more or less "converted" to Islam.

Modern Missionary Efforts of Islam

Lastly, we can chronicle the modern missionary efforts of Islam by the Dervish orders in Africa, the Oman Arabs in their slave-raids, the disciples of the Cairo University, or by returning Meccan pilgrims. Their work has been chiefly in Africa, but also in Russia, the Malay Archipelago, the Philippines, and even among the Finns of the Volga.

MOSQUE OF OMAR, JERUSALEM

MOSQUE OF MOHAMMED ALI, CAIRO, EGYPT

Spread of the Faith in Outline

Within the narrow limits of this chapter the story of the spread of the Moslem faith can be told only in brief outline following the great geographical areas now under its sway.

Arabia an Syria

Before he fell sick Mohammed had given orders for an expedition to the Syrian border. The great commission of the apostle of Islam was "to slay the polytheists wherever ye find them"—and no sooner was Abu Bekr proclaimed caliph than the faithful hastened to fulfil the command. The army of invasion which was to carry the Moslem standard into Syria was ordered to advance. The Moslem historians leave no doubt of the purpose of their errand, and of how they executed it. They say: "With the well-known cry of *Ya Mansur Umit!*—Strike, O ye conquerors!—they slew all who opposed them, and carried off the remainder into captivity. They burned the villages, the fields of standing corn, and the groves of palm, and behind them there went up, as it were, a whirlwind of fire and smoke." Abu Bekr, in his address to the people, emphasized the fact, as well he might, that the very existence of the new religion now depended on aggressive warfare. "When a people leaveth off to fight in the ways of the Lord," said he, "the Lord also casteth off that people."

Defection but Final Winning of Arab Tribes

Islam had so little real grip on the Arabs themselves that, on Mohammed's death, the Bedouin tribes, with one accord, fell away from Islam and all the prophet's work in Arabia had to be done over again. Medina and Mecca alone remained true to their faith. One writer states that the Arab tribes started aside, like a broken bow, and were only brought back gradually to hold fast to Islam by one inducement or another: "by kindly treatment, persuasion, and craft; by fear and the terror of the sword; by the prospect of power and wealth; and by the lusts and pleasures of this life."

Political Sway not Always Religious Conversion

Mohammed himself had so completely confused the functions of prophet and politician, warrior and preacher, that it is not surprising his successors knew no distinction between the word of Allah and the sword of Allah in the propagating of their faith. Yet the most remarkable fact in the spread of Islam is that political sway was *not* altogether synonymous with religious conversion. When Islam triumphed in Asia Minor, Christianity was dominant among the peoples speaking Greek, Armenian, and Syriac, and these peoples, after twelve centuries of contact and conflict with Islam, are still Christian. The spread of Islam was not wholly a triumph. The victory more than once remained to the vanquished, and

Islam often failed to win allegiance where it won subjection.

Conquests in Africa

The spread of Islam in Africa began in 638 A. D. and still continues. There were three periods in the conflict for Africa. In the first, 638–1050 A. D., the Arabs, by rapid military conquest, overran the Mediterranean coast from Egypt to Morocco. During the second period, from 1050–1750, Morocco, the Sahara region, and the western Sudan became Moslem, and the desire for conquest was, no doubt, provoked, in part, as a reaction against the Christian crusades. The third period, 1750–1900, was that of the revival of Islam and its spread through the Mahdi movement and the Dervish orders.

Three Lines of Modern African Invasion

In their later efforts to spread Islam the Arabs entered Africa from three different sides. These three streams of Moslem immigration and conquest were as follows: From Egypt they went westward as far as Lake Chad; from the northwest of Africa they came down to Lake Chad and the Niger region; and from Zanzibar the slave-dealers opened the way for Islam as far as the Great Lakes.

The Senusi Movement

The latest and strongest Moslem missionary force in Africa is that of the Senusi brotherhood, the Jesuits of Islam. Of their rise, power, and progress Noble gives the following summary:

Its Founder

"In 1843 Senusi, an Algerian sheik, driven from Mecca on account of his pure life and principles, took refuge temporarily on the Barcan coast. After founding military monasteries here, his order having arisen in 1837, he withdrew (1855) to Jarabub. . . . Although within the western boundary of Egypt, and only one hundred and fifty miles from the Mediterranean, it lies on a borderland of the Libyan plateau, where no Egyptian khedive, no Turkish sultan, exercises authority. Here is the true head of modern Islam's hostile movement against the giaour or infidel. It became such partly through its almost central position for African propaganda and through remoteness from European interference.

The Jesuit Order of Islam

"The sheik is the undisputed head of the sect, blindly obeyed by the monastic orders of the Moslem world. The brethren are all in his hands as the corpse in those of the undertaker. The Senusi brotherhood is the Jesuit order of Islam. The monks regard the Senusi sheik as the well-guided one, the true Mahdi to restore the Moslem power. Outwardly the Senusiya profess to aspire to no political aim. Their ideal goal consists in the federation of the orthodox religious orders into one theocratic body, independent of secular authority. They discountenance violence. To Mohammedans in

districts under Christian sway they recommend not revolt, but withdrawal to Senusi convents. None the less, despite this ostensible condemnation of political agitation, the Senusiya aim at absolute independence. Their houses, at once church and school, arsenal and hospital, are found in the Libyan oases, Fezzan, Tripoli, and Algeria, in Senegambia, the Sudan, and Somalia."

Europe

Islam entered Europe very early, but it has never swept as victoriously over this continent as it did in Asia and in Africa. In 648 the Arabs crossed into Spain; in 711 they established their rule, and they and their descendants remained there for eight centuries until, in 1502, an edict of Ferdinand and Isabella forbade the exercise of the Mohammedan religion. Constantinople was fruitlessly besieged in 668 and again in 716. Sixteen years later the battle of Tours set a limit to the Saracen conquests in western Europe.

Limitations in the Modern European Field

At the end of the thirteenth century Islam again attempted the conquest of Europe under the Ottoman Turks. And in 1453 the fall of Constantinople sealed the doom of the Eastern Empire. Seventy-six years later the unsuccessful siege of Vienna formed the high-water mark of Moslem conquest in that direction. From that day until now Turkish rule and the Moslem

faith have lost power in Europe. At present, while there are one hundred and seventy million Moslems in Asia and fifty millions in Africa, there are only five millions in Europe. Perhaps there is a physical reason for the limit of Moslem conquest toward the north. In the lands of ice and snow and shortened nights and days, the prayer-ritual is well-nigh impossible, and the fast becomes a crushing yoke. Gibbon tells us that the Tartars of Azof and Astrakhan used to object to the prayer-ritual, because it was impossible in their latitude, and tried, therefore, to dissuade the Turks from attempting further conquest in that direction.

Persia

The entrance of Islam into Persia began with the Saracen invasion and was completed during the caliphate of Omar. The conquest of Persia was of the greatest significance for the future of Islam. Here for many centuries Mohammedan literature had its greatest impulse and glory, while the Aryan mind contributed to the Semitic faith poetry, philosophy, and science. But Persia also became the mother of heresies and schisms, and so was a source of weakness to Islam.

Central Asia

From Persia Islam spread to Central Asia. We read that Bokhara was conquered and "converted" *three times*, only to revolt and relapse until the strongest measures were taken to es-

tablish the new religion. Every Bokharist, Vambery tells us, had to share his dwelling with a Moslem Arab, and those who prayed and fasted, like good Moslems, were rewarded with money. Finally the city was wholly given over to the Arabs, and a little later, Samarcand experienced the same fate. From Bokhara as a center, Islam spread gradually by coercion or persuasion, by preaching or by the sword, in all directions throughout Afghanistan, Turkestan, and Chinese Tartary for a period of two hundred years. When Marco Polo, the great traveler, crossed these countries (1271–1294) he found Islam nearly everywhere dominant.

Present Extent in These Fields

At present all of Persia and Central Asia, as well as a large part of Asiatic Russia, is Mohammedan. In the Trans-Caucasus between the Black and Caspian seas are three million Tartars. In Turkestan, Bokhara, Khiva, and Russian Turkestan together are about six millions. The capital city of Bokhara, which is a state vassal to Russia, is a stronghold at present for the spiritual power of Islam in Central Asia.

China

China affords a striking example of a peaceful propaganda by Moslem preachers and merchants in distinction from the usual method of the military crusade. For centuries preceding Islam, there had been commercial intercourse by sea between Arabia and China, and

when the Arab merchants, the Sinbads of history, became Moslems, it was only natural that they carried their religion with them on their long voyages for silk, spices, and gold. We read that Mohammed utilized these early trade-routes by sending his maternal uncle with a letter and suitable presents to the Emperor of China, asking him to accept the new religion. Arriving at Canton the next year, he went to the capital and preached Islam for two years. His preaching, which is mentioned in an inscription on the mosque at Canton, produced considerable and permanent results, for there are over eight hundred Moslem families in Canton to-day.

Early Moslem Settlers and Present Numbers

The first body of Arab settlers in China was a contingent of four thousand soldiers dispatched by the Caliph Abu Jaafer, about 755, to assist the Chinese Emperor. These soldiers, in reward for their services and bravery, were allowed to settle in China, where, by intermarriage and preaching, they won over many to the faith. Regarding the present growth of Islam in China and the total number of Moslems in the empire, there is great disagreement. The *Statesman's Year-Book*, one of the best authorities on statistics, says that China has thirty million Mohammedans, while an Indian writer estimates it at fifty millions; and a prominent

Moslem officer in Yün-nan province states that there are now seventy million Moslems in China.

In India, Islam has won a larger field and a greater number of adherents than in any other part of the world. India to-day has a larger Moslem population than that of Persia, Arabia, the Turkish Empire, and Egypt combined. The spread of Islam in India began with the sword, and there is little doubt that the condition of the country was favorable to the Saracen invaders. Nor were the Arabs slow to learn the facts. As early as 712 the Caliph Walid sent an army to avenge an outrage on an Arab vessel. Kasim, the Arab general, offered the Rajputs the alternative—Islam or tribute—and, having defeated them, he forcibly circumcised a number of Brahmans. This having failed to convert the people, he slew all males over seventeen years old and enslaved the rest. Al Hajaj, the governor of Chaldea, sent an expedition to Sind. Two fierce battles were fought by the army on its way up the Indus, and Multan surrendered after a long siege. So cruel were the conquerors that the Hindu king's sister called the women together and, "refusing to owe their lives to the vile 'cow-eaters' at the price of dishonor, they set their houses ablaze and perished in the flames." India

Foothold in Sind

The conquest of Sind by the Arabs was only a beginning for the later conquest of India by the Moslems. In Sind they gained a foothold and learned of the fabulous wealth in the hands of the unbelievers. Moreover, these converted Hindus were allies of the army of conquest in the tenth century, when Turks and Afghans poured into India from the northwest.

Delhi the Later Center

The Sultan of Ghazni, surnamed "the Idol-breaker," was the Napoleon of Islam who, after a score of invasions, established its power in the north, demolishing temples, slaughtering infidels, and obtaining incredible quantities of loot. Delhi became the capital of the new kingdom, and was enlarged and strengthened by his successors in the latter part of the twelfth and the beginning of the thirteenth century.

The Mogul Golden Age

But it was during the period of 1525–1707 that Islam made its largest conquests, its most brilliant advances, and the greatest numerical increase. Akbar and his successors encouraged literature and the fine arts. To them we owe those monuments in stone and marble, of which Moslems may well be proud and which still lend so much luster to Mohammedan rule in India.

South India, and Summary

Islam was introduced into southern India by the conquest of Moslems from the north and by immigration on the southeast coast. According to the census of 1901 there are over twenty-

five million Moslems in Bengal, over twelve millions in the Punjab, and in all north India about forty-five millions. The remaining seventeen millions belong to the Deccan, and central, western, and southern India, making a total of 62,458,077.

The Malay Archipelago

A glance at the map of the Moslem World[1] will show that the nearest point in the Malay Archipelago to the Arab trader is the northern coast of Sumatra. Here, therefore, Islam began its conquest in 1345. Next, it entered Java. A certain Arab, who styled himself an apostle, began to preach and win converts. He built the first mosque in Java. After the conversion of the chief, proselytes became more numerous, force was used to extend the Moslem state, the capital fell into their hands, and Islam was practically triumphant by 1478. Nine apostles or missionaries were sent out to convert the rest of the people.

A Movement Still Unspent

Before the end of that century the King of Ternate, in the Moluccas, was converted, "and Islam was spread in the Spice Islands by Javanese traders who came there for the double purpose of procuring cloves and imparting Islam."

Sumatra

In 1803 some Sumatra pilgrims returned from Mecca to proclaim a holy war against all infidels

[1] See map at the end of the book.

among whom they counted first the heathen Batta tribes and afterward the Dutch rulers. A seventeen-year war followed, and the Dutch government took the last stronghold of the zealots, but their propaganda did not cease with defeat on the field of battle. Even to-day the struggle is on between Christian missions and Islam for the conquest of the remaining heathen tribes in Java and Sumatra. The missionaries write (1906) that their chief task now is "to bring into the Church the mass of pagans as yet untouched by Islam and, *while there is yet time, to send workers to regions which are in danger of being brought over to Mohammedanism.*"[1] So we see that the spread of Islam is not past history, but a present peril in the Malay Archipelago as well as in western Africa. Of the more than three million inhabitants of Sumatra nearly all are Moslems, while in Java alone Islam has twenty-four million adherents.

Christianity's Earlier Opportunity

Had the Christian Church entered upon the struggle for these island possessions earlier, who can tell what the result might have been for the kingdom of Christ? The spread of Islam in three continents for well-nigh twelve centuries was due to the power of the sword *and to the low moral standards of the new faith*,[2] but was

[1] Simon, in *The Mohammedan World of To-day*, 232.
[2] Haines, *Islam as a Missionary Religion*, Chap. VI.

doubtless greatly facilitated also by the lack of missionary zeal in the Churches of Christendom. Beyond the boundaries of the Oriental Churches Islam advanced in her world-conquest unchallenged. There were no missions to Islam.

Islam Our Example

The history of the spread of Islam is not without significance for us to-day. In spite of cruelty, bloodshed, dissension, and deceit, the story of the Moslem conquest is full of heroism. If so much was done in the name and after the example of Mohammed, what should we not do in the name of Jesus Christ? These men of the desert carried everything before them, because they had the backbone of conviction, knew no compromise, and were thirsting for world-conquest. Not Khaled alone, but every Moslem warrior felt himself to be the "Sword of God."

Disregarding Sacrifice

Nor did they shrink from hardship, danger, or death itself, in this holy war for their faith. Had not Mohammed said: "The fire of hell shall not touch the legs of him who is covered with the dust of battle in the road of God"? And was not Paradise itself under the shadow of the spears of the thickest fight?

Zeal of Islam Continues

To the modern Christian world, missions imply organization, societies, paid agents, subscriptions, reports, and much other elaborate machinery. All this is practically absent from

of both joints and marrow, and quick to discern the thoughts and intents of the heart."[1] *That* blade we can all wield. It is a better sword than theirs, and slays to give life eternal.

Our Advantage Over Islam

If they did so much with theirs, surely we can do more with ours. We have a better message, a more glorious faith, a higher motive, a richer reward, a more certain victory, a nobler inspiration, a better comradeship, and a Leader before whose great white throne and great white life the mock majesty and the whitewashed immorality of Mohammed shrink in abject terror. *They* did it for Mohammed. Shall we not do it for our Savior in the spread of Christianity?

QUESTIONS ON CHAPTER II

AIM: TO ESTIMATE THE LESSONS OF THE SPREAD OF ISLAM

1. Compare the spread of the three great missionary religions with that of those which are not missionary.
2. At the expense of which religions did Islam

[1] Heb. iv. 12.

spread, of the missionary or of the non-missionary?

3. Was the Christianity which Islam displaced missionary or non-missionary?

4. Name what you consider the higher motives that impelled the first spread of Islam.

5. Name the lower motives.

6. What were the advantages to Islam, for missionary purposes, of the close union of Church and State?

7. What were the principal disadvantages?

8. What would be the advantages and disadvantages to us of such a union to-day?

9. What was the relation between Moslem belief and political status?

10. What political advantages did a man derive from becoming a Moslem?

11. What social advantages did he derive?

12. If you were a low-caste Hindu to-day, what would constitute the relative social attractions for you of Christianity and Islam?

13. How would the social gulf between you and the Christian missonary compare with that between you and the Moslem?

14. Sum up the principal motives that induced those under Moslem rule to profess Islam.

15. Sum up the principal motives that induced those not under Moslem rule to become Moslems.

16. What are the principal advantages and disadvantages of appealing to such motives?
17. Does what you know of the spread of Islam seem to you to support your views on this last point?
18. Why do you think India and Egypt are more active propagating centers of Islam than is Turkey or Morocco?
19. Why did Islam succeed against paganism?
20. Why did it succeed against Hinduism?
21. Why did it succeed as it did against Eastern Christianity?
22. Sum up the principal positive lessons to us of the spread of Islam.
23. Sum up the principal negative lessons.
24. What conclusions would you draw from Christian missions to Moslems?

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CHAPTER II

The Spread of Islam.

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WHAT THE MOSLEMS BELIEVE AND PRACTISE

Allah is but a negation of other gods; there is no store of positive riches in his character; he does not sympathize with the manifold growth of human activity; the inspiration he affords is a negative inspiration, an impulse of hostility to what is over against him, not an impulse to strive after high and fair ideals. He remains eternally apart upon a frosty throne; his voice is heard, but he cannot condescend. He does not enter into humanity, and therefore he cannot render to humanity the highest services.

—*Allan Menzies*

The author of an elementary work on Islam, which is widely read and much esteemed in Turkey, names as the attributes of God—life, knowledge, power, will, hearing, seeing, and speech. "If all the infidels became believers, he would gain no advantage; if all believers became infidels, he would suffer no loss." "He wills the unbelief of the unbeliever and the irreligion of the wicked."

—*Edward Sell*

The natural result of giving to ritual this unique position as the first obligation of man is to leave him free in his quest for self-gratification. Let it not be supposed that there is no recognition of sin in Islam. It is everywhere denounced. But it is everywhere treated as calling for retribution, not reform. Repentance is simply regret for the punishment of sin. And when the Mohammedan sinner has suffered in hell for penalty appropriate to his case, he is fit for admission to blessedness in God's eternal favor without change of character.

—*Henry Otis Dwight*

III

WHAT THE MOSLEMS BELIEVE AND PRACTISE

Two Divisions, Creed and Deed

All Moslems describe their religion under two divisions, called *Iman* and *Din*. The first concerns their articles of faith, or what an orthodox follower of the prophet must believe. The second refers to the outward practise of religion, including the ritual and other requirements of Moslem piety.

Creed and Character

The relation of creed to character is, however, not merely a formal one, but vital and organic in all religion. Because Moslems believe as they do, therefore their religious duties, privileges, and practises are what they are.

Six Main Articles

It is incumbent on all believers to have a firm faith in six articles: God, his Angels, his Books, his Prophets, the Day of Judgment, and Predestination of Good and Evil.

Moslem Idea of God

Moslems are monotheists and believe in God's unity, omnipotence, and mercy. "There is no god but Allah" is the first clause in the Moslem creed. The Koran and other Moslem books show that Mohammed had a measurably cor-

rect idea of some of the attributes of God, but an absolutely false conception of others. The conception of God is too negative. Absolute sovereignty and ruthless omnipotence are his chief attributes, while his character is impersonal. The Christian truth, that "God is love," is to the learned Moslem blasphemy and to the ignorant an enigma.

Monotheism Contrasted with Bible View

The monotheism of Mohammed must be distinguished from that of the Bible. James Freeman Clarke calls it the "worst form of monotheism," and sums up the distinction thus: "Islam saw God, but not man; saw the claims of deity, but not the rights of humanity; saw authority, but failed to see freedom—therefore hardened into despotism, stiffened into formalism, and sank into death. . . . Mohammed teaches a God above us; Moses teaches a God above us, and yet *with us*, Jesus Christ teaches God above us, God with us, and God in us."[1]

Doctrine Regarding Spiritual Beings

The Moslems assert their belief in three species of spiritual beings — angels, jinn, and devils. This belief is not theoretical, but is intensely practical, and touches every-day life at many points.

Angels

Angels are very numerous, were created out of light, and are endowed with life, speech, and

[1] *Ten Great Religions*, Vol. II, 68.

reason. Of the four archangels, Gabriel reveals truth, Michael is the patron of the Jews, Israfil will sound the last trump, and Israil is the angel of death. There are two recording angels for each person, who write down his good and his ill. Therefore Mohammed enjoined his people not to spit in front, nor on the right, but on the left, as on that side stands the recording angel of evil. Munkar and Nakir are two black angels, with blue eyes, who interrogate men after burial in the grave, and mete out terrible blows to those whose replies prove them not Moslems. Therefore, at a funeral, parting instructions are given the deceased in the grave. The Koran seems to teach that angels intercede for men.

Jinn or Genii

Jinn, or genii, are either good or evil. They were created from fire, and are of diverse shapes. The Koran and orthodox Moslem theology are full of teaching about their origin, office, power, and destiny. One can read all about it, however, in the *Arabian Nights*, and get an idea of the effect of this belief on life and morals. No pious Moslem to-day doubts that they exist, nor that Solomon sealed some of them up in brass bottles! In Arabia, Persia, and Morocco they tell stories of every-day Moslem life and encounters with jinn that rival the tales of Scheherezade to the King. The chief abode of jinn is in the mountains which encompass the

world; they also frequent baths, wells, ruined houses, and similar places. For fear of jinn millions of the ignorant in Moslem lands are, all their lifetime, subject to bondage. This article of their creed is the mother of a thousand foolish and degrading superstitions, yet it can never be abandoned without doing violence to the Koran. For example, suras 46 and 72 of the Koran tell how the jinn listened to Mohammed's preaching and were converted to Islam. At the head of the evil jinn is the devil (*Sheitan*, or *Iblis*), who was expelled from Eden for refusal to prostrate before Adam when God commanded it. His demonic host is numerous and terrible. Noteworthy among them are Harut and Marut, two evil spirits which teach men sorcery at Babylon.

Books of God

Moslems believe that God "sent down" one hundred and four sacred books. Adam received ten books; Seth, fifty; Enoch, thirty; and Abraham, ten; all of these are utterly lost. The four books that remain are the Law which came to Moses, the Psalms which David received, the Gospel of Jesus, and the Koran. The Koran is uncreated and eternal; to deny this is rank heresy. And while the three other books are highly spoken of in the Koran, they now exist, Moslems say, only in a corrupted form, and their precepts have been abrogated by the final book

to the last prophet, Mohammed. This is the belief of all *orthodox* Moslems. Thousands of Mohammedans now, however, say the Bible is not corrupted, and read it willingly and gladly.

The Koran

This book is considered by Moslems the great standing miracle of their prophet, and it is no doubt a remarkable production. It is a little smaller than the New Testament in bulk, and has one hundred and fourteen chapters, bearing fanciful titles borrowed from some word or phrase in the chapter, such as the Cow, the Bee, Women, Spoils, the Ant, the Spider, Smoke, the Pen, and others equally curious. The book has no chronological order, and its jumbled verses throw together, piecemeal, fact and fancy, laws and legends, prayers and imprecations. It is unintelligible without a commentary, even for a Moslem. Moslems regard it as supreme in beauty of style and language, and miraculous in its origin, contents, and authority. Its musical jingle and cadence are charming, and, at times, highly poetical ideas are clothed in sublime language. The first chapter and the so-called verse of the "Throne" are striking examples:

THE OPENING CHAPTER

"In the name of God, the Compassionate, the Merciful.
Praise be to God, Lord of the worlds!
The Compassionate, the Merciful!
King of the Day of Judgment!

Thee do we worship, and to thee do we cry for help!
Guide thou us in the right path!
The path of those to whom thou art gracious!
Not of those with whom thou art angered, nor of those who go astray."

THE VERSE OF THE THRONE

"God! there is no God but he; the living, the Eternal.
Slumber doth not overtake him, neither sleep.
To him belongeth whatsoever is in heaven and on the earth.
Who shall intercede with him except by his permission? He knows what is between their hands and behind them;
And they can not encompass aught of his knowledge except as he please. His throne is as wide as the heavens and the earth.
The preservation of both is no weariness unto him.
He is the high, the mighty."

Laws and Stories of the Koran

The great bulk of the Koran consists of ceremonial laws and stories. The stories of the Koran go back to Adam and the patriarchs, take in several unknown Arabian prophets or leaders, tell of Jesus Christ, Moses, and Solomon, but do not venture beyond Jewish territory, except to mention Alexander the Great and Lokman, who is identified with Æsop!

Its Errors and Shortcomings

The Koran has many historical errors; it contains monstrous fables; it teaches a false cosmogony; it is full of superstitions; it perpetuates slavery, polygamy, divorce, religious intolerance, the seclusion and degradation of women, and it

petrifies social life. Nor has this Bible of Islam any doctrine of sacrifice for sin or its atonement.

Prophets and Apostles

Mohammed is related to have said that there were 124,000 prophets and 315 apostles. Six of the latter are designated by special titles, and are the major prophets of Islam. They are as follows: Adam is the chosen of God; Noah, the preacher of God; Abraham, the friend of God; Moses, the spokesman of God; Jesus, the word of God; and Mohammed, the apostle of God. Moslems say that they make no distinction between the prophets, but love and reverence them all. Mohammed, however, supersedes all and supplants all in the hearts and lives of his followers. Their devotion to him is intense and sincere.

Belief Concerning Jesus Christ

A Christian studying the faith of Islam soon learns not only that Christ has no place in the Moslem idea of God, as they deny the Trinity, but that the portrait of our Savior, as given in the Koran and in tradition, is a sad caricature. According to Moslem teaching, Jesus was miraculously born of the Virgin Mary; he spoke while still a babe in the cradle; performed many puerile miracles in his youth; healed the sick and raised the dead when he reached manhood. He was specially commissioned to confirm the Law and reveal the Gospel. He was strengthened by the Holy Spirit (Gabriel). He foretold

another prophet, whose name should be Ahmed (Mohammed). They believe that Jesus was, by deception and substitution, saved from crucifixion and taken to heaven, and that he is now in one of the inferior stages of celestial bliss; that he will come again at the last day, slay antichrist, kill all the swine, break the cross, and remove the poll-tax from infidels. He will reign as a just King for forty-five years, marry and leave children, then die and be buried near Mohammed at Medina. The place of his future grave is already marked out between the graves of Omar, the Caliph, and Fatima, Mohammed's daughter.

Day of Judgment and Future Paradise

The last judgment has a large place in the creed and the Koran. Most graphic and terrible descriptions portray the terrors of that day. Moslems believe in a literal resurrection of the body and in an everlasting life of physical joys, or physical tortures. The Moslem paradise, in the words of the Koran, is "a garden of delight, . . . with couches and ewers, and a cup of flowing wine; their brows ache not from it, nor fails the sense; theirs shall be the Houris, . . . ever virgins." What commentators say on these texts is often unfit for translation. The orthodox interpretation is literal, and so was that of Mohammed, because the traditions give minute

particulars of the sanitary laws of heaven, as well as of its sexual delights.

The Moslem hell is sevenfold, and "each portal has its party." It is terribly hot, its fuel is men and stones, its drink liquid pus, the clothes of the inhabitants burning pitch, while serpents and scorpions sting their victims. Connected with the Day of Judgment are the signs of its approach, namely, the coming of the antichrist, the return of Jesus as a Moslem prince, the rising of the sun in the west, the war of Gog and Magog, and similar events. **The Moslem Hell**

This last article is the keystone in the arch of Moslem faith. It is the only philosophy of Islam, and the most fertile article of the creed in its effects on every-day life. God wills both good and evil; there is no escaping from the caprice of his decree. Religion is Islam, that is, resignation. Fatalism has paralyzed progress. Hope perishes under the weight of this iron bondage; injustice and social decay are stoically accepted; no man bears the burden of another. Omar Khayyam voices the sentiment of millions when he writes: **Predestination**

> "'Tis all a checker-board of nights and days
> Where Destiny with men for pieces plays,
> Hither and thither moves and mates and slays,
> And one by one back in the closet lays."

To the Moslem, God's will is certain, arbitrary, **God's Will Inevitable**

irresistible, and inevitable before any event transpires. To the Christian, God's will is secret until he reveals it; when he does we feel the imperative of duty. Were a Moslem to pray to Allah, "Thy will be done on earth as it is in heaven," he would be guilty of folly, if not of blasphemy. An archangel and a murderer, a devil and a gnat equally execute the will and purpose of Allah every moment of their existence. As he wills, and because he wills, they are what they are, and continue what they are.

Fatalism Preventing Progress

No wonder that this article of the Moslem faith has left no place for progress in the lands under Mohammedan rule. For, as Canon Sell says: "It is this dark fatalism which, whatever the Koran may teach on the subject, is the ruling principle in all Moslem countries. It is this which makes all Mohammedan nations decay."

Religion of Good Works

While every one who confesses the faith of Islam is a Moslem or true believer, yet it is incumbent on all who believe to show their faith by outward observance of the five religious duties of Islam. These five duties merit reward and are called "the pillars," or foundation, of religion. Their pious observance is the mark of a true Moslem; to break loose from any one of them is to be in peril of damnation. The first of the five pillars of religion, according to the Koran and Tradition, is Confession.

Confession of the Creed

Mohammedanism has the shortest creed in the world, and it has been oftener repeated, and has perhaps had more power over those that uttered it than any other. The creed is so brief that it has needed no revision for thirteen centuries. It is taught to infants, and whispered in the ears of the dying. Five times a day it rings out in the call to prayer in the whole Moslem world: "*La-ilaha-illa-'llahu; Muhammadu-Rasulu-'allah.*" "There is no god but God; Mohammed is the apostle of God." On every occasion this creed is repeated by the believer. It is the key to every door of difficulty. *It is the watchword of Islam.* These words they inscribe on their banners and on their door-posts. They appear on all the early coins of the caliphs. This creed of seven Arabic words rings out in every Moslem village from the Philippines to Morocco. One hears it in the bazaar and the street and the mosque; it is a battle-cry and a cradle-song, an exclamation of delight and a funeral dirge.

Effects Produced

Surely this diligent, constant, almost fanatic use of their short creed as a public confession has been not only a strength to Islam, but one of the chief factors in its rapid spread. The very impetuosity and frequency of its repetition has often persuaded ignorant men of its truth by the impetus of its proclamation.

Prayer

The fact that Moslems pray often, early, and earnestly has elicited the admiration of many travelers, who, ignorant of the real character and content of Moslem prayer, judge it from a Christian standpoint. What the Bible calls prayer and what the Moslem calls by the same name are, however, to a degree, distinct conceptions. The devotions of Islam are essentially vain repetitions, for they must be said in the Arabic language by all Moslems, whether in Canton or Calcutta, in Sokoto or Singapore. Three fourths of the Mohammedan world pray five times daily in an unknown tongue. Yet their prayers are persistent and often sincere. Mohammed used to call prayer "the pillar of of religion" and "the key of paradise."

Facing Toward Mecca

The first requirement of correct prayer is that it be in the right direction, that is, toward the Kaaba at Mecca. Because of this, private houses, as well as mosques, all over the Mohammedan world, are built accordingly, and not on meridian lines. It is often pathetic to hear a wayfarer or a Moslem who travels on an ocean steamer ask which is the proper direction to turn at the hour of prayer. To pray with one's back to Mecca would be unpardonable. Many Moslems carry a pocket-compass on their journeys to avoid all possible errors of this character.

Another necessary preliminary to every Moslem prayer is legal purification. Whole books have been written on this subject, describing the occasions, method, variety and effect of ablution by water, or, in its absence, by sand. In Mohammedan works of theology there are chapters on the proper way of washing, on the use of the toothbrush, on the different kinds of water allowed for ablution, and on all the varieties of uncleanness.

Ablution or Purification Before Prayer

The five proper times for prayer are at dawn, just after high noon, two hours before sunset, at sunset, and again two hours after. It is forbidden to say morning prayers after the sun is risen, and the believer must face Mecca while standing and kneeling to pray.

Times for Prayer

The words repeated during this exercise consist of Koran phrases and short chapters, which include praise, confession, and a prayer for guidance. Often the chapters chosen have no connection with the topic of prayer. Personal private petitions are allowed after the liturgical prayers, but they are not common. The least departure from the rule in purification, posture, or method of prayer nullifies its effect, and the worshiper must begin over again. Special prayer is obligatory at an eclipse of the sun or moon and on the two Moslem festivals. It has been calculated that a pious Moslem repeats the same

Words Used

form of prayer at least seventy-five times a day!

Call to Prayer

The call to prayer heard from minarets five times daily in all Moslem lands is as follows: The muezzin cries it in a loud voice and always in the Arabic language: "God is most great! God is most great! God is most great! God is most great! I testify that there is no god but God! I testify that there is no god but God! I testify that Mohammed is the apostle of God! I testify that Mohammed is the apostle of God! Come to prayer! Come to prayer! Come to prosperity! Come to prosperity! God is most great! God is most great! There is no god but God!" In the call to early morning prayer the words "prayer is better than sleep" are added twice after the call to prosperity.

Month of Fasting

The month of fasting was probably borrowed by Mohammed from the Christian Lent. There are many traditions that tell how important fasting is. Let one suffice: "Every good act that a man does shall receive from ten to seven hundred rewards, but the rewards of fasting are beyond bounds, for fasting is for God alone and he will give its rewards." The chief Moslem fast is that of the month of Ramazan.[1] The fast is extremely hard upon the laboring classes

[1] This is the ninth month of the Moslem year, but because they have a lunar calendar it can occur at any season. At present Ramazan corresponds to January, and the days are short.

THE KAABA

THE KAABA, OR BEIT ALLAH, IS THE PRAYER-CENTER OF THE MOHAMMEDAN WORLD AND THE OBJECTIVE POINT OF THOUSANDS OF PILGRIMS EVERY YEAR. ACCORDING TO MOSLEM WRITERS IT WAS FIRST CONSTRUCTED IN HEAVEN 2,000 YEARS BEFORE THE CREATION OF THE WORLD. ADAM, THE FIRST MAN, BUILT THE KAABA ON EARTH EXACTLY UNDER THE SPOT OCCUPIED BY ITS PERFECT MODEL IN HEAVEN

when, by the changes of the lunar calendar, it falls in the heat of summer, when the days are long. Even then it is forbidden to drink a drop of water or take a morsel of food. Yet it is a fact that Mohammedans, rich and poor, spend more on food in that month than in any other month of the year; and it is also true that physicians have a run of patients with troubles from indigestion at the close of this religious fast! The explanation is simple. Although the fast extends over one lunar month, it only begins at dawn and ends at sunset each day. During the whole night it is usual to indulge in pleasure, feasting, and dinner parties. This makes clear what Mohammed meant when he said that "God would make the fast an ease and not a difficulty."

Extent of Abstinence

The hours during which fasting is prescribed are to be sacredly observed. Not only is there total abstinence from food and drink, but bathing, smoking, taking snuff, smelling a flower, and the use of medicine are prohibited. I have even heard Moslem jurists discuss whether hypodermic medication was allowed during the fast period. In eastern Arabia the use of an eye-lotion even is considered as equivalent to breaking the fast. The law provides, however, that infants, idiots, the sick, and the aged are exempted from observing this fast.

Legal Alms

Zakat or legal alms were in the early days of Islam collected by the religious tax-gatherer, as they are still in some Mohammedan countries. Where Moslems are under Christian rule, however, the rate is paid out by each Mohammedan according to his own conscience. The rate varies greatly, and the different sects disagree as to what was the practise of the prophet. Moreover, it is difficult to find a precedent in the customs of pastoral Arabia for the present methods of acquiring and holding property in lands touched by civilization. The greatest details are given, for example regarding zakat on camels, but there is no precedent for zakat on city lots or on railway bonds! One fortieth of the total income is about the usual rate. The tithe of the Old Testament was a much larger portion and was supplemented by many free-will offerings.

Hospitality

The wonderful and cheerful hospitality of so many Moslem peoples finds here, in part, its religious ground and explanation. It is a religious duty to be hospitable. Mohammed excelled in this Semitic virtue himself, and left a noble example to his followers. Arabia is a land without hotels, but with lavish hospitality nearly everywhere. The same is true of other Moslem lands.

The Annual Pilgrimage

The pilgrimage to Mecca is not only one of

the pillars of the religion of Islam, but it has proved one of the strongest bonds of union and has always exercised a tremendous influence as a missionary agency. Even to-day the pilgrims who return from Mecca to their native villages in Java, India, and west Africa are fanatical ambassadors of the greatness and glory of Islam. From an ethical standpoint, the Mecca pilgrimage, with its superstitious and childish ritual, is a blot upon Mohammedan monotheism. But as a great magnet to draw the Moslem world together with an annual and ever-widening *esprit de corps*, the Mecca pilgrimage is without a rival. The number of pilgrims that come to Mecca varies from year to year. The vast majority arrive by sea from Egypt, India, and the Malay Archipelago. The pilgrim caravan from Syria and Arabia by land is growing smaller every year, for the roads are very unsafe. It will probably increase again on the completion of the Hejaz railway from Damascus to Mecca. All told, the present number is from sixty to ninety thousand pilgrims each year.

Observances at Mecca

For the details of the pilgrimage one must read Burckhardt, Burton, or other of the dozen travelers who have risked their lives in visiting the forbidden cities of Islam. In brief, the ceremonies are as follows: After donning the

garb of a pilgrim and performing the legal ablutions, the pilgrim visits the sacred mosque and kisses the Black Stone. He then runs around the Kaaba seven times, next he offers a prayer: "O Allah, Lord of the Ancient House, free my neck from hell-fire and preserve me from every evil deed; make me contented with the daily food thou givest me, and bless me in all thou hast granted." At "the place of Abraham" he also prays; he drinks water from the sacred well of Zemzem and again kisses the Black Stone. Then the pilgrim runs between the hills of Safa and Marwa near Mecca. On his return he stops at Mina and stones three pillars of masonry known as the "Great Devil," "the middle pillar," and the "first one" with seven small pebbles. Finally there is the sacrifice of a sheep or other animal as the climax of the pilgrim's task. The whole pilgrimage is, as some Moslems confess, "a fragment of incomprehensible heathenism taken up undigested into Islam." And as regards the veneration for the Black Stone, there is a tradition that the Caliph Omar remarked: "By God, I know that thou art only a stone and canst grant no benefit or do no harm. And had I not known that the prophet kissed thee I would not have done it."

Kaaba and Black Stone

The Kaaba and its Black Stone merit at least a paragraph, since they are the center toward

which, as toward the shrine of their religion, the prayers and pilgrim-journeys of millions have gravitated for thirteen centuries. The story goes that when Adam and Eve fell from Paradise, Adam landed on a mountain in Ceylon and Eve fell at Jiddah,[1] on the western coast of Arabia. After a hundred years of wandering they met near Mecca and here Allah constructed for them a tabernacle on the site of the present Kaaba. He put in its foundation the famous stone, once whiter than snow, but since turned black by the kisses of pilgrims.

Setting of the Kaaba

The Kaaba or Moslem temple at Mecca stands in an oblong space 250 paces long by 200 broad. This open space is surrounded by colonnades used for schools and as the general rendezvous of pilgrims. It is in turn surrounded by the outer temple wall, with its nineteen gates and six minarets. The Mosque is of much more recent date than the Kaaba, which was well known as an idolatrous Arabian shrine long before the time of Mohammed. The Sacred Mosque and its Kaaba contain the following treasures: the Black Stone, the well of Zemzem, the great pulpit, the staircase and the Kubattein, or two small mosques of Kaab and Abbas. The remainder of the space is occupied by pavements and gravel arranged to accommodate and dis-

[1] Jiddah signifies "grandmother."

tinguish the four orthodox sects in their devotions.

The Black Stone an Aerolite

The Black Stone is undoubtedly the oldest treasure of Mecca. Stone-worship was an Arabian form of idolatry in very ancient times, and relics of it remain in many parts of the peninsula. Maximus Tyrius wrote in the second century, "The Arabians pay homage to I know not what god, which they represent by a quadrangular stone." It is probably an aerolite and owes its reputation to its fall from the sky.

Duty to Make Pilgrimage

The pilgrimage to Mecca is incumbent on every free Moslem, male or female, who is of age and has sufficient means for the journey. Many of them, unwilling to undergo the hardship of the journey, engage a substitute, and thus purchase the merit for themselves. Most Moslems also visit the tomb of Mohammed at Medina and claim the prophet's authority for this added merit. The Shiah Moslems visit Kerbela and Meshad Ali, where their martyr-saints are buried.

Other Religious Practises

In addition to what is said about these "five pillars" of the faith, a word is necessary regarding certain other Moslem practises, if we are to complete the sketch of every-day religion.

Circumcision

Circumcision, although not once alluded to in the Koran, is the initiative rite among all Moslems everywhere, and in that respect it corre

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MOSLEM PILGRIMS GOING TO THE TOMB OF MOSES, EAST OF JERUSALEM

sponds somewhat to baptism. Its performance is attended with religious festivities, and its omission is equivalent to a denial of the faith. Its observance is founded upon tradition, that is, the custom of Mohammed.

Feasts and Festivals

Moslems have two great feast days; one on the first day after Ramazan, when the long fast is broken, and the other the great feast, which is the Feast of Sacrifice. The first of these feasts is especially a time for rejoicing and almsgiving. Special public prayer is held and a sermon is delivered to the vast assemblies in the open air. All wear their best dress, generally new clothing, and even the women don all their jewels while they celebrate the feast in the zenana or the harem with amusements and indulgences.

Feast of Sacrifice

The Feast of Sacrifice is observed by animal sacrifices simultaneously celebrated everywhere. It is held in commemoration of Abraham's willingness to sacrifice Isaac, or, as the Moslems believe, Ishmael. It is a notable fact and an enigma that while Mohammed professed to abrogate the Jewish ritual and ignored the doctrine of an atonement, even denying the fact of our Savior's crucifixion, he yet made the Day of Sacrifice the great central festival of his religion.

Religious War

A religious war, or jahad, against infidels is

a duty plainly taught by the Koran and by tradition, for example: "Kill those who join other gods with God, wherever ye shall find them."[1] And a dozen other passages command believers to make war, to kill, and to fight in the path of God. Some apologists for Islam attempt to avoid the fact of an appeal to use the sword by interpreting these passages in a semi-spiritual way, and they even try to make jahad mean a sort of Christian Endeavor Society for propagating Islam! But Marcus Dods replies with truth: "The man must shut his eyes to the broadest and most conspicuous facts of the history of Islam who denies that the sword has been the great means of propagating this religion. Until Mohammed appealed to the sword his faith made very little way." The history of the Wahabis of Arabia in the nineteenth century, the Armenian massacres, the Mahdis of the Sudan and of Somaliland, and the almost universal hope among Moslems to use the power of the sword again—all these are proofs that jahad is one of the religious forces of Mohammedanism which Christendom cannot afford to ignore. The sword is in its sheath to-day, and we hope it will stay there. May the sword of the Spirit soon win such victories in Moslem lands that love shall take

[1] Sura 9:5.

the place of hatred and the Prince of Peace rule all hearts and all Moslem lands!

QUESTIONS ON CHAPTER III

AIM: TO ESTIMATE THE EFFECT ON PERSONAL CHARACTER OF MOSLEM FAITH AND PRACTISE

1. Quote the Old Testament passages from which you derive what are to you the most significant ideas of God.
2. How would you sum up the attributes of the God of the Old Testament?
3. Quote the New Testament passages from which you derive your ideas of God.
4. In what ways does the character of Christ enrich your ideas of God?
5. In what ways are they enriched by your belief as to the Holy Spirit?
6. Sum up your ideas as to the character of God.
7. What practical consequences should these ideas have for your own personal life?
8. What consequences as to your relations toward others?
9. What, as to your missionary ideals and spirit?
10. Subtract from your own ideals of God those

which Moslems do not have, and try to imagine the result.

11. What do you think would be the practical consequences to your life of belief in such a Being?

12. What motives would you have for growth in character?

13. What would be the character of the missionary spirit fostered by such a belief?

14. In what ways do you think your life would be different if you believed in Jinn?

15. What are the practical advantages of the Moslem belief in the Koran as the absolutely uncorrupted word of God?

16. What are the disadvantages of this belief?

17. What is likely to be the effect on the development of Islam of the vagueness of so much of the Koran?

18. Would it be better to have Christ mentioned, as he is in Moslem teaching, or not at all?

19. What do you think would be the practical effect on character of the Moslem idea of heaven?

20. Name some possible good effects of a belief in strict predestination.

21. What are the evil effects of this belief on individual character and on society?

22. What have been the principal advantages to Islam, as a system, of the prescriptions as to prayer?

23. Try to imagine what prayer of this kind would mean to you.

24. What sort of character would you expect in a man who had been taught from childhood to pray only in this way?

25. What do you think would be the principal effects on those present of the pilgrimage to Mecca, with its ceremonies?

26. Sum up the principal advantages of the stereotyped character of Moslem religious practise.

27. Sum up the principal disadvantages.

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A GENERAL VIEW OF THE MOSLEM WORLD

It is often said by fools, or by those who think thereby to make favor with the great, "The curse of God upon the Christian"; "May hell consume the unbeliever, his household, and his possessions." These are unbecoming words, for curses pollute the lips of the curser, and the camel lies in wait for the driver who smites him unjustly. . . . He must be blind who sees not what the English have wrought in Egypt: the gates of justice stand open to the poor; the streams flow through the land, and are not stopped at the order of the strong; the poor man is lifted up and the rich man pulled down, the hand of the oppressor and the briber is struck when outstretched to do evil. . . .

—A Moslem's view

The time has come for the Church of Christ seriously to consider her duty to this large fraction of our race. It is not to be supposed that a Church guided and inspired by an Almighty Leader will neglect a duty simply because it is difficult and calls for faith and fortitude. It is especially foreign to the spirit of American Christianity to slight a task because it is hard, or ignore a question of moral reform or religious responsibility because it looks formidable.

—James S. Dennis

IV

A GENERAL VIEW OF THE MOSLEM WORLD

A World-wide Religion

If we regard numbers, Islam is among the mightiest of all the non-christian religions; as regards its geographical distribution, it is the only religion besides Christianity which holds a world-empire of hearts in its grasp; and its wonderful and rapid spread proves beyond a doubt that it is a great missionary religion and aims at world-conquest. Mecca has become the religious capital and the center of universal pilgrimage for one seventh of the human race. Islam in its present extent embraces three continents and counts its believers from Sierra Leone, in Africa, to Canton, in China, and from Tobolsk, Siberia, to Singapore and Java. In Russia Moslems spread their prayer-carpets southward toward Mecca; at Zanzibar they look northward to the Holy City; in Kan-su and Shen-si millions of Chinese Moslems pray toward the west, and in the wide Sudan they look eastward toward the Beit Allah and the Black Stone—a vast Moslem brotherhood.

One Language and Many Races

Arabic is the language of the Koran, but there are millions of Moslems who cannot understand a single sentence of Mohammed's book, for they speak other languages. On the streets of Mecca one may see drawn together by a common faith the Turkish effendi in Paris costume, with Constantinople etiquette; the half-naked Bedouin of the desert; the fierce Afghan mountaineer; the Russian trader from the far north; the almond-eyed Moslem from Yün-nan; the Indian graduate from the Calcutta universities; Persians, Somalis, Hausas, Javanese, Sudanese, Egyptians, Berbers, Kabyles, and Moors. Mecca at the time of the annual pilgrimage has a pilgrim population of about sixty thousand, and among them are representatives of every nation under heaven.

Numbers

It is manifestly impossible to obtain anything better than a careful estimate of the total Mohammedan population of the globe, for so many lands that are prevailingly Moslem have never had a census nor heard of one, and there is great uncertainty as to the total population of large districts in Africa and of the western provinces of China. The following estimates of the total Moslem population of the world lead to the belief that there are about two hundred and twenty-five million people who are nominally Mohammedans:

Statesman's Year-Book, 1890	203,600,000
Brockhaus, *Convers-Lexikon*, 1894	175,000,000
Hubert Jansen, *Verbreitung des Islams*, 1897	259,680,672
S. M. Zwemer, *Missionary Review of the World*, 1898	196,491,842
Algemeine Missions Zeitschrift, 1902	175,290,000
H. Wichmann, in Justus Perthes' *Atlas*, 1903	240,000,000
William Curtis, in *Syria and Palestine*, 1903	300,000,000
Encyclopedia of Missions, 1904	193,550,000
The Mohammedan World of To-day. (Cairo Conference, 1907)	232,966,170

Varying Estimates in two Fields

The discrepancy in these figures depends almost entirely on the varying estimates of the number of Moslems in the Sudan and in China. For the rest of the world there seems to be agreement.

Islam in Africa

To begin with Africa, where Islam has covered the largest area in its conquest and missionary propaganda, the stronghold of Mohammedanism lies along the Mediterranean. North of twenty degrees latitude the Moslems constitute ninety-one per cent. of the total population. Thirty-three per cent. of Africa's entire population is Mohammedan, or about fifty million souls out of the whole number, one hundred and fifty millions. South of the equator there are already over four million Mohammedans and in the Congo Free State there are said to be nearly two millions.

Dr. W. R. Miller, for some years a missionary in west Africa, states that "Islam seems to be spreading in Lagos, the Yoruba country, Sierra Leone, and the French Sudan; but in most of these places, as also in the Nupe country, it is of a very low order, and in the presence of a vigorous Christian propaganda it will not finally add strength to Islam Still, the number of Moslems is undoubtedly increasing rapidly.

Most Rapid Spread

Unless the Church awakes to the peril of Islam she may once more be defeated in Africa. "The spread of Islam in Africa is one of the most striking phenomena of the nineteenth century and taken in connection with the cultural revival of the Moslem world in Asia is the feature of the situation which is of the gravest import. There are three currents of Mohammedanism which are spreading in Africa,—from the Upper Nile, from Zanzibar into the Congo region, and lastly up the Niger basin. Christianity, which is only a feeble plant in these regions, is likely to be overwhelmed altogether, just as the flourishing North African Church was overwhelmed by the Arabs at an earlier stage of history."

Islam in Asia and Europe

Out of the total world population there are about one hundred and seventy million Moslems in Asia and about five millions in Europe.

INTERIOR OF A MOHAMMEDAN MOSQUE, CHINA.

PRAYER IN THE DESERT

Generally speaking, one fifth of the total population of Asia is Mohammedan. The following countries in Asia are predominantly and some almost wholly Moslem: Arabia, Asia Minor, Mesopotamia, Turkestan, Bokhara, Khiva, Persia, Afghanistan, Baluchistan, Java, Sumatra, Celebes, and the southern islands of the Philippine group. In Syria and Armenia the non-Moslem population outnumbers that of Islam.

Moslem Strongholds

The chief numerical strength of the Mohammedan faith, however, is in India, which has a larger Moslem population than all Africa and far more than the total populations of Arabia, Persia, Egypt, and the Turkish Empire combined. By the last census the number of Moslems in India is 62,458,077. In Bengal, including Assam, there are 27,076,733, and in the Punjab, 12,183,345. In the Dutch East Indies there are about twenty-nine million Moslems out of a total population of thirty-six millions. The number of Moslems in China is variously given from twenty to thirty or even forty millions. The largest number is in the province of Kan-su, in the extreme northwest, where 8,550,000 are reported. Some 6,500,000 are found in Shen-si, in the north, and 3,500,000 in Yün-nan, in the extreme southwest.

The Philippines and Russia

In the Philippines there are about 300,000 Moslems, mostly in the southern group of is-

lands. The total number of Moslems in the Russian Empire, chiefly in Asia, according to the last census, is 13,906,972, which equals 9.47 per cent. of the total population, while the Russian Jews number only 3.55 per cent. For other lands see the map at the end of the book.

Distribution by Languages

The sacred language of Islam is Arabic. Mohammed called it the language of the angels. And the Arabic Koran is to this day the textbook in all Moslem schools the world over. Arabic is the spoken language not only of Arabia, but is used all over Syria, Palestine, and the whole of northern Africa. As a written language it has thousands of readers in every part of the Moslem world; and yet to four fifths of the believers Arabic is a dead language and not understood by the people. But all public worship and all daily prayer must be in the Arabic tongue. In the Philippine Islands the first chapter of the Arabic Koran is repeated before dawn paints the sky red. The refrain is taken up in Moslem prayers at Peking and is repeated across the whole of China. It is heard in the valleys of the Himalayas and on "The Roof of the World." A little later the Persians pronounce these Arabic words, and then across the peninsula the muezzins call the "faithful" to the same prayer. At the waters of the Nile the cry, "Allahu Akbar," is again

sounded forth, ever carrying the Arab speech westward across the Sudan, the Sahara, and the Barbary States, until it is last heard in the mosques of Morocco.

Effect Upon Other Languages

As the speech of the Moslem conquest, the influence of the Arabic language on other tongues and peoples has been great, ever since the rise of Islam. The Persian language adopted the Arabic alphabet and a large number of Arabic words and phrases. As for Hindustani, three fourths of its vocabulary consists of Arabic words or Arabic words derived through the Persian. The Turkish language also is indebted for many words taken from the Arabic and uses the Arabic alphabet. The Malay language, through the Moslem conquest, was also touched by Arabic influence and likewise adopted its alphabet. In Africa its influence was yet more strongly felt. The language extended over all the northern half of the continent and is still growing in use to-day. But Islam spread even more rapidly than did the language of the Koran, and in consequence the Mohammedan world of to-day is no longer of one speech, but polyglot.[1] The

[1] An approximate estimate shows that 62,000,000 Moslems speak the languages of India; only 45,000,000 speak Arabic as their mother tongue; 27,000,000 use African languages other than Arabic; 30,000,000 Moslems in China, Chinese-Turkestan and among the Chinese of Southern Asia speak Chinese; 29,000,000 the languages of the Malay Archipelago; and other millions Turkish Slavonic and Turkish.

Mohammedans, so far from thinking, as some suppose, that the Koran is profaned by a translation, have themselves made translations, but always interlinear ones with the original text, into Persian, Urdu, Pushtu, Turkish, Javan, Malayan, and two or three other languages, but such copies of the Koran in two languages are, however, expensive and rare.

Bible in Every Moslem Language

The table below shows at once the polyglot character of Islam and the splendid array of weapons prepared in God's providence for the spiritual conquest of the Moslem world.[1] The Bible speaks *every* Moslem language to-day and is winning its way against the Arabic Koran.

Chief Moslem Sects. Sunnis

The number of Moslem sects is far in excess of those in the Christian religion. The two

[1] Table showing into which languages, spoken by Moslems as their vernaculars, the Bible has been translated in whole or in part:

1. Arabic: whole Bible.
2. Persian: whole Bible.
3. Urdu: whole Bible.
4. Turkish—
   - Ottoman: whole Bible.
   - Azarbaijani: whole Bible.
   - Uzbek: four Gospels.
   - Bashkir: four Gospels.
   - Jagatai: St. Matthew.
   - Kalmuk: New Testament.
   - Karass: New Testament.
5. Pashto: whole Bible.
6. Bilochi: portions.
7. Malay—
   - High } portions.
   - Low }
8. Javanese: portions.
9. Kiswahili: whole Bible.
10. Hausa: portions.
11. Kurdish—
    - Kirmanshahi: four Gospels; also the New Testament in another dialect of Kurdish, but printed in Armenian characters.
12. Bengali (Musalmani): portions.
13. Chinese: whole Bible.
14. Ki-ganda: whole Bible.
15. Berber: two Gospels.
16. Kabyle: New Testament.
17. Albanian: New Testament.
18. Kashmiri: whole Bible (but not in Arabic character for Moslems).
19. Gujarati: whole Bible (but not in Arabic character).
20. Punjabi: Bible (parts in Arabic character and in language understood by Moslems).

—*Methods of Mission Work Among Moslems*, 87, 88.

chief sects to-day are the Sunnis and the Shiahs. The former are the followers of tradition and are the orthodox sect. To them the Koran is the Procrustean bed for the human intellect. Everything is measured by its standard. This sect has four schools of jurisprudence which differ in many details from the ritual and civil law.

Shiahs

The Shiahs are the partizans of the house of Ali, and they assert that he should have been the first of the caliphs after Mohammed's death. So great is their hatred toward the earlier caliphs that in one of their festivals three images of dough filled with honey are made to represent Abu Bekr, Omar, and Othman, which are then stuck with knives and the honey is sipped as typical of the blood of the usurping caliphs! The festival is named *Ghadir*, from the place in Arabia where their traditions say Mohammed declared Ali his rightful successor.

Political Divisions

The present political division of the Mohammedan world is a startling evidence of the finger of God in history and an unprecedented opportunity for missions. Once Moslem empire was coextensive with Moslem faith. In 907 the caliphate included Spain, Morocco, Algeria, Tunis, Tripoli, Egypt, Syria, Arabia, Persia, Turkestan, Afghanistan, Baluchistan and the region around the Caspian Sea. To-day the empire of Abd ul Hamid, caliph of all

believers, has shrunk to such small proportions that it includes less than sixteen million Moslems and covers only Turkey, Asia Minor, Syria, Tripoli, and one fifth of Arabia. The following table shows the present division of the Mohammedan population of the world as regards governments:

Governing Powers	MOHAMMEDAN POPULATION UNDER CHRISTIAN RULE OR PROTECTION		
Great Britain in Africa	20,606,622		
Great Britain in Asia	63,633,685		
			84,240,305
France in Africa	18,803,288		
France in Asia	1,455,238		
			20,258,526
Germany in Africa			2,572,500
Italy, Portugal, Spain and Belgium, in Africa			2,722,177
Liberia			600,000
The United States in Asia			300,000
The Netherlands in Asia			29,026,350
Russia in Europe and Asia			15,906,972
Other States in Europe; Greece, etc.			1,360,402
Australasia and America			68,000
Grand total under Christian rule			157,055,232
UNDER NON-CHRISTIAN AND NON-MOSLEM RULE			
Abyssinia			350,000
Chinese Empire			30,000,000
Siam			1,000,000
Formosa			25,500
Total			31,375,500

UNDER TURKISH RULE	
Europe	2,050,000
Africa	1,250,000
Asia	12,228,800
Total	15,528,800
UNDER OTHER MOSLEM RULERS	
Morocco	5,600,000
Independent Arabia	3,000,000
Afghanistan	3,982,448
Persia	8,800,000
Total	21,382,448
Grand total under non-christian rule...	68,286,748

Mohammedans under Christian Rule

We see from this table that the total number of Mohammedans under the rule or protection of Christian powers is 157,055,232, and it does not require the gift of prophecy to see yet greater future political changes in the Levant, Arabia, and Persia than have taken place in Africa during the past two decades, with the result of adding more millions to this number—and to the responsibility of Christian rulers and the Church of Christ.

Present Political Unrest.

Because of age-long warfare for the spread of Islam, the whole world came to be regarded from the days of the caliphs, both by the propagandists of the faith and by the rulers of Moslem lands, as divided into two great portions—the *Dar-ul-Harb* and the *Dar-ul-Islam*, the territory

of war and the territory of Islam. These two divisions, one of which represented the lands of infidels and darkness, the other of true believers and light, were supposed to be in a continual state of open or latent belligerency until Islam should have absorbed the lands of infidelity or made them subject.

Striking Historical Change

But history has turned the tables, as we have seen, and five sixths of the two hundred and twenty-five millions of "true believers" are now under non-Moslem rule. In proportion, therefore, as during the past century the political independence of Moslem countries was threatened or annihilated, there arose unrest, envy, and open or secret rebellion against non-Moslem rule. The pilgrims meeting at Mecca from distant lands all had the same story to tell—the infidel governments were taking possession of the Mohammedan world.

Complaining Appeals

Fifty years ago an Arabic pamphlet was sent out by a learned theologian at Mecca, entitled "General Advice to the Kings and Peoples of Islam." It drew attention to the steadily increasing political power of Christian nations, to the crying wrongs and cruelties committed by them against Islam, and pointed out the only way of escape from total destruction. About three years ago there appeared in a Cairo paper a proclamation to Indians and Egyptians

to rise against England, from which the following extracts are taken: "It is thus that the English suck the blood of millions of Indians, and when a few years ago the cholera broke out, ravaging the country frightfully, the English, instead of using preventive measures, did nothing to stop the evil. India has become a place of pleasure-trips and sport for the Britisher. The Indian chiefs give valuable presents to the visitor, who returns richly laden to his country, parading at the same time the honesty, integrity, and incorruptibility of his nation. . . . And then was it not the English government which appointed Warren Hastings, a most ignorant, corrupt, and tyrannical fellow, as ruler over the whole of India? It was only after numberless complaints of crying injustices had reached the Central government that he was dismissed from office. Well, such is the manner of acting of the famous, just, civilized, and moderate English. Happily their policy of infinite treachery and ruse is beginning to burst, and the time of revenge against these insolent, overbearing, and haughty oppressors has arrived at last. The elongated shadow of the afternoon sun of their power will soon disappear. When his majesty the King of England, in a speech from the throne, said: 'We shall accord liberty and independence to the people of the Transvaal,

in order to facilitate their progress and to secure their attachment to the Crown,' the people of India may well ask, 'Why are similar concessions not accorded to India, or are the Indians less capable and less gifted than the South Africans?' And, further, if the English avail themselves of such pretexts, who is the cause of our having remained behind—we, the quiet and obedient people, or the so-called disinterested, magnanimous teacher?

United Resistance Urged

"It is all useless to misrepresent facts, for it is patent that there is no difference between India of to-day and between India of the middle ages, and all high-sounding statements about our great strides in civilization are but grandiloquent, empty talk. Nobody can deny that the Indians were formerly the great owners of central Asia; their culture was predominant, and some of their towns became the center of learning and knowledge, from which it had spread to the most distant parts of the world. Until quite recently nobody knew scarcely anything about Japan; but unity, coupled with the firm and resolute intention of a handful of men, has produced extraordinary results and vanquished the once much-dreaded power of the North. Afraid of this wonderful success, proud and haughty Albion had to condescend and to seek the friendship and alliance of Japan, which

occupies to-day a foremost rank amongst the great nations of the world, whereas India, having passed one hundred and fifty years under foreign rule, is still in need of instruction and education. This is what we know as the result of British rule in India. Are we not entitled to ask what will become of Egypt under the rule of the same power; of Egypt, known as the Beauty of the East, the trade center of the world, and the Lord of the Seas; of Egypt, whose export has lately risen to a height never attained by India? We consequently ask: Has the time not come yet when, uniting the suppressed wailings of India with our own groans and sighs in Egypt, we should say to each other, 'Come and let us be one, following the divine words, Victory belongs to the united forces'?"

Elements of Peril

The former French Minister of the Interior, M. G. Hanotaux, wrote of this same political menace of Islam in Algeria and the French Sudan as a constant peril not only to French rule, but to Christian civilization. "Dangerous firebrands of discontent are ever smoldering under the resigned surface of these conquered races, which have been often defeated but never discouraged. The religious orders of Islam, failing a political leader for the present, are yet keeping their powder dry for the day of the great slaughter and the great victory."

Solidarity of Islam

A spirit of unrest obtains also in Java and Sumatra, where Dutch rule, although so favorable to Islam, seems to gall their pride and awaken their desire for autonomy. The editor of the official organ of the Barmen Mission, which has had so much success among the Mohammedans in Sumatra, wrote a few years ago: "We have often been forced to observe that the whole Mohammedan world is connected by secret threads, and that a defeat which Islam suffers in any part of the world, or a triumph which she can claim, either real or fictitious, has its reflex action even on the work of our missionaries in the Mohammedan part of Sumatra. Thus the recent massacres in Armenia have filled the Mohammedans in this part of Sumatra with pride. They say to the Christians: 'You see now that the Raja of Stamboul (that is, the Sultan of Constantinople) is the one whom none can withstand; and he will soon come and set Sumatra free, and then we shall do with the Christians as the Turks did with the Armenians.' And it is a fact that a considerable number of Mohammedans who were receiving instruction as candidates for baptism have gone back since the receipt of this news." A mass meeting of Indian Moslems, attended by over four thousand persons, was held in Calcutta on May 20, 1906, to protest against

the action of the British government in the matter of the Egyptian boundary dispute, and in the resolution passed, "the Mohammedans of Calcutta express profound regret and dissatisfaction at the unhappy policy which has culminated in strained relations between His Imperial Majesty, the Sultan of Turkey, the spiritual head of millions of Mohammedans, and the British Government."[1]

In Part a Political Scarecrow

This attitude of Moslems to-day toward Christian governments is sometimes a real danger to their civilizing efforts, but is more often used by Moslems themselves as a scarecrow for political purposes. And then, through fear of Moslem fanaticism, real or invented, the Christian powers of Europe grant Islam favors and prestige in Asia and Africa which strict neutrality in matters of religion would never countenance and which are not shown to the Christian faith.

Resulting Injustice to Christian Interests

Here are some striking examples of this short-sighted and unchristian policy. In West Africa the British Government has become involved "in backing up Islam politically and inevitably religiously also. Repairing broken-down mosques by order, subscriptions to Mohammedan feasts, forcible circumcision of heathen soldiers on enlistment, are some of the

[1] Correspondence, *The New York Sun*, June 20, 1906.

ways in which the general trend is indicated." The British Government, while professing to be neutral, hampers Christian missions, but allows Islam freedom to proselytize. In Egypt the British Government is especially favorable to Mohammedan interests and pays undue respect to Moslem prejudices at the expense of Christians. There are glaring instances of injustice against Christians in the courts which, for example, are also open on Sundays and closed on Fridays. When the Sacred Kiswa, or covering for the Kaaba at Mecca, leaves Cairo, or returns, I was told that British soldiers, as well as native infantry, are drawn up to salute it. And at the Gordon Memorial College, Khartum, the Bible has no place, but the Koran is a required textbook, and Friday is the weekly holiday. If Moslems could be won over to loyalty by such favors and favoritism, surely Java and Sumatra would be an example. The contrary is the case. After many attempts to please Moslems and curry their favor without success, the Dutch government has now wisely changed its attitude. Christianity now finds protection and Islam no unfair favors. "Christian chiefs are given a share in judicial administration, so as to counteract the oppression of the Moslems, and Christian missions desiring to begin work in territories still pagan or threatened with Mo-

hammedan propaganda are assisted by the government."

Attitude Favorable to Missions

There is no doubt that the attitude of all European governments will become more and more favorable to missions among Moslems when they realize the power of the gospel in uplifting Moslem society and transforming character.

QUESTIONS ON CHAPTER IV

AIM: TO ESTIMATE THE VASTNESS OF THE PROBLEM AND ITS PRINCIPAL FEATURES

1. How does Islam compare with Protestant Christianity in the number of its adherents? (Consult Strong's *Social Progress,* 1906, or similar authority.)
2. How does it compare in the variety of races that profess it?
3. In what ways is this diversity of races a strength or a weakness to a religion that aims at world conquest?
4. How do Islam and Protestant Christianity compare in wealth?
5. How do they compare in the average intelligence of their adherents?

6. How, for a world campaign, do they compare in the present geographical disposition of their forces?

7. How do they compare in literary resources?

8. How, in educational resources?

9. Compare the missionary motives of Christianity and Islam.

10. How do they compare in the use they are making of their resources?

11. How do they compare in the power of the governments with which they are associated?

12. What aid does Islam derive from its connection with Moslem governments?

13. What are the disadvantages of this political connection?

14. What aid does Christianity derive from so-called Christian governments?

15. Give arguments in favor of aid to Christian missions by Christian governments.

16. Give arguments in favor of absolute religious neutrality.

17. Sum up the advantages that Islam has over Christianity for world conquest.

18. Sum up the advantages that Christianity has over Islam.

19. What do you consider the principal difficulties in the evangelization of Islam?

20. How do these difficulties compare with those of a hundred years ago?

21. How have the resources of the Christian Church for the evangelization of Islam increased during the last century?

22. Indicate the probable results upon the Oriental world of the Russo-Japanese war.

23. How would you reply to the writer of the statement on page 98-101?

24. What do you think is the probable political future of Islam?

25. In view of the present condition of the Moslem world, what general recommendations would you make for its evangelization?

26. Sum up the present claims of Islam on the Christian Church.

REFERENCES FOR ADVANCED STUDY
CHAPTER IV

A General View of the Moslem World.[1]

The Mohammedan World of To-Day. Edited by Drs. Zwemer, Wherry, and Barton.

This volume contains the papers read at the First Missionary Conference on behalf of the Moslem World, held in Cairo, Egypt, April 4-9, 1906.

[1] The three volumes indicated contain ample information regarding the present condition of the Moslem world. For statistics consult *Statistical Abstract Relating to British India*, *The Statesman's Year-Book*, *Encyclopedia of Missions*, and the statistical tables in *The Mohammedan World of To-Day*.

Our Moslem Sisters. Edited by Annie Van Sommer and Samuel M. Zwemer.

A series of papers by missionaries, on the condition of women in every Moslem land.

Islam and Christianity in the Far East. By E. M. Wherry.

An up-to-date account of Islam in India, China, and Malaysia.

SOCIAL AND MORAL EVILS OF ISLAM

Mohammedanism is held, by many who have to live under its shadow, to be the most degraded religion, morally, in the world. We speak of it as superior to the other religions, because of its monotheistic faith, but I would rather believe in ten pure gods than in one God who would have for his supreme prophet and representative a man with Mohammed's moral character. Can a religion of immorality, or moral inferiority, meet the needs of struggling men?

—*Robert E. Speer*

But if ye fear that ye cannot do justice between orphans, then marry what seems good to you of women, by twos, or threes, or fours; and if ye fear that ye cannot be equitable, then only one, or what your right hands possess.

—*Palmer, Qur'an*, IV, 71

But those whose perverseness you fear, admonish them and remove them into bedchambers and beat them.

—*Palmer, Qur'an*, IV, 77

There is an impervious bar to all social intercourse between the sexes before marriage. . . . . Such a marriage is more than a lottery; there can be no affection to begin with, and, except on rare occasions, it is not likely that it will turn out to be really happy. If it be thoroughly uncongenial, a man tries his luck once more in the same miserable lottery, and for his own happiness, and probably also for that of all concerned, annuls the previous bond. Hence polygamy implies freedom of divorce, and both together are the inevitable result of the seclusion of the female sex. But to abolish by law the two former without dealing with the far more fundamental institution which is its root, would be to carry on a war with symptoms only, and to introduce evils worse than those it is wished to prevent.

—*R. Bosworth Smith*

V

SOCIAL AND MORAL EVILS OF ISLAM

The Law of Cause and Effect

The present social and moral condition of Mohammedan lands and of Moslems in all lands is not such as it is in spite of, but because of their religion. The law of cause and effect has operated for over a thousand years under every possible natural and political environment, among Semites, Negroes, Aryan races, and Slavs. The results are so sadly similar that they form a terrible and unanswerable indictment of the social and moral weakness of Islam. There is no better proof of the inadequacy of the religion of Mohammed than a study of the present intellectual, social, and moral conditions in Moslem lands. What those conditions are we know from the testimony of travelers, politicians, and diplomats, as well as from the missionaries themselves. The purely Mohammedan lands like Arabia, Persia, Morocco, and Afghanistan are at the antipodes of civilization after thirteen centuries of Moslem rule. The reason for it is found first of all in the character of Mohammed

himself. He was the prophecy as well as the prophet of his religion.

The Low Ideal of Character in Islam

A stream cannot rise higher than its source; a tower cannot be broader than its foundation. The measure of the moral stature of Mohammed is the ideal in Islam. His conduct is the standard of character. We need not be surprised, therefore, that the ethical standard is so low. Raymund Lull, the first missionary to Moslems, used to show in his bold preaching that Mohammed had none of the seven cardinal virtues and was guilty of the seven deadly sins; he doubtless went too far. But it would not be difficult to show that pride, lust, envy, and anger were prominent traits in the prophet's character. To read the pages of Muir or Koelle or Sprenger is convincing.

Proof

The following instances, taken from Koelle's *Mohammed and Mohammedanism*[1], are sufficient proof:

Mohammed's Treachery

"The first to fall as victims of Mohammed's vengeance were some individuals of the Jewish persuasion who had made themselves obnoxious above others by attacking him in verse. He managed to produce an impression amongst the people that he would like to be rid of them. The hint was readily taken up by persons anxious to ingratiate themselves in the prophet's favor. The

[1] P. 169.

gifted woman, Asma, and the hoary poet, Abu Afak, were both murdered in their sleep: the former while slumbering on her bed, with an infant in her arms; the latter whilst lying, for coolness' sake, in an open veranda. No one dared to molest the assassin of either of these victims; for it was no secret that the foul deeds had been approved by the prophet, and that he had treated the perpetrators with marked favor."

His Vindictiveness

Another instance is as follows: "One of their more influential Rabbis was Kab Ibn Ashraf, who had looked favorably upon Mohammed, till he changed the Kibla from Jerusalem to Mecca. Then he became his decided opponent, attacking him and his religion in verse, and working against him in various ways. He was first to fall as a victim to Mohammed's vindictiveness. The prophet despatched four men, amongst them Kab's own foster-brother, to assassinate him, and sanctioned beforehand any lie or stratagem which they might see fit to employ, so as to lure him aside. It was dark when they arrived at his house, and he was already in bed; but they cunningly prevailed upon him to come out to them, and when they had him alone in the dark they foully murdered him. Mohammed remained up to await their return; and when they showed him Kab's head, he com-

mended their deed, and praised Allah. But on the following morning, when the assassination had become generally known, the Jews, as Ibn Ishak informs us, were struck with terror, and none of them regarded his life safe any longer."[1]

Lying Dignified

And to take another example, what did Mohammed teach regarding truthfulness? There are two authenticated sayings of his given in the traditions on the subject of lying: "When a servant of God tells a lie, his guardian angels move away to the distance of a mile because of the badness of its smell." That seems a characteristic denunciation; but the other saying contradicts it: "Verily a lie is allowable in three cases—to women, to reconcile friends, and in war." The assassinations also of his political and religious opponents, frequently directed as they were in all their cruel and *perfidious* details by Mohammed himself, leaves a dark and indelible blot upon his character. With such a prophet it is no wonder that among his followers and imitators "truth-telling is one of the lost arts," and that perjury is too common to be noticed. Since Mohammed gathered ideas and stories from the Jews of Medina and palmed them off as a new revelation from God, it is no wonder that Arabian literature teems with all sorts of plagiarisms, or that one of the early authorities

[1] Ibid., p. 179.

of Islam laid down the canon that it is justifiable to lie in praise of the prophet. In regard to the Mohammedans of Persia, Dr. St. Clair Tisdall says: "Lying has been elevated to the dignity of a fine art, owing to the doctrine of *Kitman-ud-din*, or religious deception, which is held by the Shiah religious community."

Islam and the Decalogue

Mohammed was apparently confused as to the number and character of the commandments given Moses. "A Jew came to the prophet and asked him about the *nine* wonders which appeared by the hand of Moses. The prophet said: "Do not associate anything with God, do not steal, do not commit adultery, do not kill, do not take an innocent before the king to be killed, do not practise magic, do not take interest, do not accuse an innocent woman of adultery, do not run away in battle, and especially for you, O Jews, do not work on the Sabbath."

Lax Interpretation of Commandments

The lax and immoral interpretation by Moslem theologians of the Third, Sixth, Seventh, Eighth, and Ninth commandments of the decalogue are very evident. But that interpretation is based on the Koran itself, which is full of the vain use of God's name and needless oaths, which permits murder in jahad or religious war, which allows polygamy, divorce, and the capture of slaves.

Polygamy, Divorce, and Slavery

There are certain evils which the Moslem religion allows of which it is also necessary to write. They exist not in spite of Islam, but because of Islam and because of the teaching of its Sacred Book. These social evils are so closely intertwined with the whole system that they can never be wholly abandoned without doing violence to the teaching of the Koran and the example of Mohammed. In Moslem books of theology, jurisprudence, and ethics there are long chapters on each of these subjects. Nor can there be the least doubt that polygamy and slavery have had a tremendous power in the spread and grasp of Islam. It is the testimony of history that the slave-traders of Zanzibar were also the missionaries of Islam, in Africa; and the last census report of Bengal states that the increase of the Mohammedan population there is due, not to conversions from Hinduism, but to polygamy and concubinage as open doors into a higher caste for submerged Hindu womanhood. The loose moral code of Islam has ever been an attraction to the pagan tribes of Africa and Asia over against the demands of the gospel and the law of Christ. Morally, Islam is an easy-going religion.

Legal Status of Women

It is impossible to give here, even in outline, the true character, extent, and effect of these three "religious institutions" of Islam. A Mos-

OUTDOOR DRESS OF EGYPTIAN WOMAN

A SCENE IN MOSLEM LANDS

lem who lives up to his privileges and who follows the example of "the saints" in his calendar can have four wives and any number of slave-concubines; can divorce at his pleasure; he can remarry his divorced wives by a special though abominable arrangement; and, in addition to all this, if he belong to the Shiah sect he can contract marriages for pleasure (*Metaa'*), which are temporary. "The very chapter in the Mohammedan Bible which deals with the legal status of woman," says Mr. Robert E. Speer, "and which provides that every Mohammedan may have four legal wives and as many concubines or slave girls as his right hand can hold, goes by the title in the Koran itself of 'The Cow' "; and in Turkey the word cow is actually applied to women by the Moslems.

Marriage a Kind of Slavery

The degrading views held as regards the whole marriage relation are summed up by Ghazzali when he says: " Marriage is a kind of slavery, for the wife becomes the slave (*rakeek*) of her husband, and it is her duty absolutely to obey him in everything he requires of her except in what is contrary to the laws of Islam." Wife-beating is allowed by the Koran, and the method and limitations are explained by the laws of religion. It is very common in Arabia and Persia.

The Slave-trade

Arabia, the cradle of Islam, is still a center of the slave-trade, and, according to the Koran, slavery and the slave-trade are divine institutions. Some Moslem apologists of the present day contend that Mohammed looked upon the custom as temporary in its nature; but slavery is so interwoven with the laws of marriage, of sale, of inheritance, and with the whole social fabric, that its abolition strikes at the foundations of their legal code. Whenever and wherever Moslem rulers have agreed to the abolition or suppression of the slave-trade they have acted contrary to the privileges of their religion in consenting to obey the laws of humanity. From the Koran[1] we learn that all male and female slaves taken as plunder in war are the lawful property of the master, that the master has power to take to himself any female slave, either married or single, as his chattel; that the position of a slave is as helpless as that of the stone idols of old Arabia; and that, while a man can do as he pleases with his property, slaves should be treated kindly and granted freedom when able to purchase it. Slave-traffic is not only allowed, but legislated for by Mohammedan law and made sacred by the example of the prophet. In Moslem books of law the same rules apply to the sale of animals and slaves.

[1] Suras 4:3; 28:40; 23:49; 16:77; 30:27; 24:33, etc.

Slave-trade in the Red Sea

In 1898 the late J. Theodore Bent wrote respecting the slave-trade in the Red Sea: "The west coast of the Red Sea is in portions still much given to slave-trading. From Suez down to Ras Benas the coast is pretty well protected by government boats, which cruise about and seize dhows suspected of traffic in human flesh, but south of this, until the area of Suakim is reached, slave-trading is still actively carried on. The transport is done in dhows from the Arabian coast, which come over to the coral reefs of the western side ostensibly for pearl fishing. At certain seasons of the year slave-traders in caravans come down from the dervish territory in the Nile valley, and the petty Bedouin sheiks on the Red Sea littoral connive at and assist them in the work."

Slave-market in Mecca

Dr. Hurgronje, the Dutch traveler, describes the public slave market at Mecca in full swing every day during his visit. It is located near the holy mosque, and open to everybody. Although he himself apologizes for the traffic, and calls the antislavery crusade a swindle, he yet confesses to all the horrible details.

Thousands of Slaves in Jiddah

The explorer, Charles M. Doughty, who spent years in the interior of Arabia, wrote: "Jiddah is the staple town of African slavery for the Turkish empire; Jiddah, where are Frankish consuls. But you shall find these worthies,

in the pallid solitude of their palaces, affecting (great heaven!) the simplicity of new-born babes; they will tell you they are not aware of it! . . . But I say again in your ingenuous ears, Jiddah is the staple town of the Turkish slavery, or all the Moslems are liars. . . . I told them we had a treaty with the Sultan to suppress slavery. "Dog," cries the fellow, "thou liar—are there not thousands of slaves in Jiddah that every day are bought and sold? Wherefore, thou dog, be they not all made free if thou sayest sooth?"

A Slave-market

Here is a sketch of the slave-market at Mecca, within a stone's throw of "the house of God," at the center of the Moslem world: "Go there and see for yourself the condition of the human chattels you purchase. You will find them, thanks to the vigilance of British cruisers, less numerous and consequently more expensive than they were in former years; but there they are, flung pell-mell in the open square. . . . The dealer, standing by, cried out: 'Come and buy; the first-fruits of the season, delicate, fresh, and green; come and buy, strong and useful, faithful and honest. Come and buy.' The day of sacrifice was past and the richer pilgrims in their brightest robes gathered around. One among them singled out the girl. They entered a booth together. The mother was left behind.

Soon after the girl came back. And the dealer, when the bargain was over, said to the purchaser: 'I sell you this property of mine, the female slave, Narcissus, for the sum of forty pounds.' Thus the bargain was clinched. . . . Men slaves could be bought for sums varying from fifteen pounds to forty pounds. The children in arms were sold with their mothers, an act of mercy; but those that could feed themselves had to take their chance. More often than not they were separated from their mothers, which gave rise to scenes which many a sympathetic pilgrim would willingly forget if he could."[1]

Illiteracy

The illiteracy of the Mohammedan world to-day is as surprising as it is appalling. One would think that a religion which almost worships its Sacred Book, and which was once mistress of science and literature, would in its onward sweep have enlightened the nations. But facts are stubborn things. Careful investigations show that seventy-five to one hundred per cent. of the Moslems in Africa are unable to read or write. In Tripoli ninety per cent. are illiterate; in Egypt, eighty-eight per cent.; in Algeria, over ninety per cent. In Turkey conditions have greatly improved and illiteracy is

[1] Hadji Khan, *With the Pilgrims to Mecca: The Great Pilgrimage of A. H. 1319* (1902), 306–308.

not above forty per cent., while of women it is estimated as under sixty per cent. In Arabia there has been scant intellectual progress since the time of Mohammed. The Bedouins are nearly all illiterate, and in spite of the attempt of Turkish officials to open schools, there is little that deserves the name of education, even in the large towns. Persia now has a constitution, but it has no national system of education, and ninety per cent. of the population are illiterate. In Baluchistan, according to the British census, only 117 per 1,000 of the Mohammedan men and only 23 per 1,000 among the women can read. But the most surprising, and at the same time the most accurate statistics of illiteracy are those of India. According to the last census, the total of illiterates among the 62,458,077 Mohammedans of India is the enormous figure of 59,674,499, or about 96 per cent. Such wide-spread illiteracy in all lands, and especially prevalent among Moslem women, results in every sort of superstition in the home-life and among the lower and middle classes. Even among the leaders of education modern science is despised or feared, and everything turns, on the Ptolemaic system, round the little world of the Koran. Jinn are exorcised; witches and the evil-eye avoided by amulets and talismans; alchemy and astrology are diligently studied;

MOSLEM DAY SCHOOL, TUNIS

AMERICAN COLLEGE FOR GIRLS,
CONSTANTINOPLE, TURKEY. CLASS IN BIOLOGY

and all sorts of quackery and bigotry flourish in the soil of ignorance.

System of Education

The system of education at Mecca is typical of that in all Moslem lands not yet influenced by Western civilization and governments. The youth learn to read the Koran, not to understand its meaning, but to drone it out professionally at funerals and feasts, so many chapters for so many shekels. Modern science or history is not even mentioned, much less taught, in the high schools of Mecca. Grammar, prosody, Arabian history and the first elements of arithmetic, but chiefly the Koran commentaries and traditions, form the curriculum of the Mohammedan college. The method of teaching in the schools of Mecca, which can be taken as an example of the best that Arabia affords, is as follows:

Method and Content of Education

The child of intellectual promise is first taught the alphabet from a small wooden board on which the letters are written by the teacher; slates are unknown. Then he learns the *Abjad* or numerical value of each letter—a useless proceeding at present, as the Arabic notation, originally from India, is everywhere in use. After this he learns to write down the ninety-nine names of Allah and to read the first chapter of the Koran; then he attacks the last two chapters, because they are short. The teacher

next urges him through the book, making the pupil read at the top of his voice. The greatest strictness is observed as to pronunciation and pauses, but nothing whatever is said to explain the meaning of the words. Having thus finished the Koran, that is, read it through once, the pupil takes up the elements of grammar. Then follow the liberal sciences, logic, arithmetic, some algebra, rhetoric and versification, jurisprudence, scholastic theology, exegesis of the Koran, and the Moslem traditions.

The Social Bankruptcy of Islam

A system forever handicapped in any effort toward social progress by the incubus of such gigantic social evils and general ignorance could not escape social bankruptcy.

Verdict of the Bedouins

It has often been asserted that Islam is the proper religion for Arabia. The miserable, half-starved, ignorant but canny Bedouins now say: "Mohammed's religion can never have been intended for us; it demands ablution, but we have no water; fasting, but we always fast; almsgiving, but we have no money; pilgrimage, but Allah is everywhere."

Failure of Islam

Islam has had a fair trial in other than desert lands. For five hundred years it has been supreme in Turkey, the fairest and richest portion of the Old World. And what is the result? The Mohammedan population has decreased; the treasury is bankrupt;

the progress is blocked; "instead of wealth, universal poverty; instead of comeliness, rags; instead of commerce, beggary—a failure greater and more absolute than history can elsewhere present." In regard to what Islam has done and can do in Africa, the recent testimony of Canon Robinson is conclusive. Writing of Mohammedanism in the central Sudan, he says:

Progress up an Impasse

"Moreover, if it be true, as it probably is to some extent, that Mohammedanism has helped forward the Hausas in the path of civilization, the assistance rendered here, as in every other country subject to Mohammedan rule, is by no means an unmixed good. Mohammedan progress is progress up an impasse; it enables converts to advance a certain distance, only to check their further progress by an impassable wall of blind prejudice and ignorance."

The Intellectual Awakening

There is a brighter side to this dark picture of the present social conditions in the Mohammedan world. The day-dawn of an intellectual awakening has come in Syria, Egypt, India, Algeria, Persia, and other lands. Those relatively few Moslems who received a liberal education in government or mission schools, or who became enamored with Western civilization, have revolted against the old Islam. This clash of modern life and thought with medievalism gave birth to the new Islam. Though

called by different names in India, the Levant, and Egypt, the cause and effect of the movement are the same. The leadership and initiative in India belong to Sir Saiyad Ahmed Khan of Aligarh. After a period of government service and a visit to England in 1870, he began by editing a journal called *The Reform of Morals*. In 1878 he started an Anglo-Mohammedan College at Aligarh, which has since, through gifts of educated Moslems and government assistance, become the Mohammedan University for all India. In 1886 he began an annual educational conference for the Mohammedans of India. Sir Saiyad Ahmed also wrote a commentary on the Bible, which has doubtless helped to bring some educated Moslems to a more intelligent view of the real character and integrity of the Christian Scriptures. But the attempt to rationalize Islam and give it new life, by a broad interpretation of its theology, has failed. Competent observers in India state that "the movement has practically lapsed into a sort of social and political reform," and that "just at present there is a marked inclination, even among educated Moslems, mainly to drift back to the old school of thought." The institution at Aligarh, however, now contains 340 students in the college department and 364 in the preparatory school. But the tone of the

college is agnostic rather than Moslem and secular rather than religious. This was the testimony given me by the two resident professors of Moslem theology when I visited the college in 1902, and was also my own impression after meeting the students.

Intellectual Awakening in Egypt

In Egypt also there is an intellectual awakening. The late liberal-minded mufti at Cairo attempted to reform Islam and deprecated the ignorance and bigotry of his coreligionists. He tried to bring order out of chaos in the Al Azhar University, both in its material affairs and its method of instruction. A great impetus was given to education through his efforts. Book and tract societies were started. He even attempted to reform the Moslem courts of law, which are notoriously corrupt. But whether the measures he initiated will be fruitful of permanent result is very doubtful.

Notable Reforms

Yet the printing-press is carrying these calls for reform and preaching a new Islam wherever Moslem journals of this type find readers. In Persia new dailies are springing into existence and preaching political and social reform. One of them is entitled *The Trumpet of Gabriel* and has on its title-page a picture of dead Persians awakening to the trumpet blast of an angel with the superscription, "Liberty, Equality, and Fraternity."

Contact with Modern Thought

Wherever Moslems come into touch with the non-Moslem world of the West and its politics and commerce, or through Christian missions, there follows the inevitable conflict between the old and the new in the minds of those who dare to think for themselves. Dr. William A. Shedd points out that Islam to-day must meet a new crisis in its history. "It is coming into close contact with modern thought and civilization. It must meet these changed conditions if it is to live, and the question arises whether it can do this or not."

A Crisis

That the Mohammedans themselves are conscious of this crisis in their religious outlook is evident from the press and the platform wherever these two blessings of a Christian civilization obtain in the Mohammedan world. The following words, spoken by Mustapha Pasha Kamil of Egypt, the leader of the anti-English movement on the Nile, before the Pan-Islamic Society, of London, in July, 1906, are an illustration: "Tell the people who live the life of animals and are led like dumb driven cattle, Awake! and realize the true significance of life. Fill the earth and adorn it with results of your labors. Gentlemen, you alone can make them understand the full meaning of life; nay, you alone can give them life. Hasten, therefore, with your medicine. O physicians, the pa-

tient is in a critical state, and delay spells death.

"The malady of the Moslem nations is twofold. One I have already alluded to, the other is the absurd belief of millions of people that devotion to Islam is incompatible with progress and enlightenment. They say that our death is more profitable to mankind than our life. The contemplation of this fills the heart of every educated Moslem and every cultured Oriental with sorrow. It is no use referring them to the glorious pages of our past history. It is no use pointing out to them that we owe allegiance to a liberal faith, which enjoins upon us the search of knowledge from the cradle to the grave. Our decline and fall and present degradation is living proof contradicting your assertion. You must prove it by deeds and not by mere words. The march of events and vicissitudes in the world has proved that the strong current of science and knowledge alone can give us life and sovereign power. Those who march with the current arrive at the harbor of salvation. Those who go against it are doomed."

A Twofold Malady

Will it be possible "to march with the current" and continue to hold the teaching of the Koran and the Traditions? The present condition of the Mohammedan world answers that question emphatically in the negative. And

Where will Moslems find Peace?

will "marching with the current of science and knowledge" after all ever give the weary, sinful, sorrowing millions of Islam spiritual peace or lift Mohammedan womanhood and manhood out of their degradation into the glorious inheritance of the sons of God?

QUESTIONS ON CHAPTER V

AIM: TO ESTIMATE THE SOCIAL WEAKNESSES OF ISLAM

1. Give some of the principal social teachings of Christ.
2. Mention some of his teachings by word and example in regard to women.
3. On what ideas as to the relation of each individual to God were his teachings based?
4. Name the principal things that you think Christian society owes to his example.
5. Compare what you know of the social teaching and example of Mohammed with that of Christ.
6. Compare his teaching and example in regard to women with that of Christ.
7. What has Christianity gained from the freedom it has given to woman?
8. What would be the effect upon society of exalting the idea of the power of God above that of his love?

9. What has been the effect upon the Moslem world of the fact that Mohammed became a political legislator during his life?
10. What is the relative fitness of his social teachings for the 7th century and the 20th?
11. What do you consider to be the principal evils of polygamy?
12. What things do you think we would most miss in being brought up as a child in a polygamous Oriental household?
13. What are the practical evils of loose laws regarding divorce?
14. What ideas as to marriage does easy divorce encourage?
15. Why is slavery opposed to the spirit of Christianity?
16. In what way does slavery tend to lower the slave?
17. In what ways, the master?
18. What is there in the spirit of Christianity that has welcomed education?
19. What would it mean socially for this country if Islam should obtain control?
20. What would it mean for other nations if Islam became the dominant power in the world?
21. How far do you think educational reform would be possible in Islam?
22. How far would social reform be possible?
23. Can you suggest any way by which Islam can escape from the social teachings of Mohammed?

24. What has the Moslem world to gain socially by exchanging Mohammed for Christ?
25. In view of this and of the extent of the Moslem world, how would you rank it in importance among the issues that face the Christian Church to-day?

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THE STORY OF MISSIONS TO MOSLEMS

Another lesson learned is the need of a great sympathetic heart which will consider the position of the Moslem, and honor him for his manly defense of what he believes to be true. A heart which will acknowledge the truth taught in the Quran and the literature of Islam.

—*E. M. Wherry*

It is very important in addressing Mohammedans to avoid giving offense. They are naturally fanatical, frequently they hold their faith with a tenacity which is proportionate to their ignorance of it. . . . . Who has not heard of workers who are absolutely careless of the danger of giving offense, who even deliberately say things which will rouse the animosity of their audience. They seem to think that they have not preached faithfully unless they have made an onslaught on some article of the Moslem creed or quoted texts from the Bible, which, unexplained, are peculiarly offensive to Mohammedans.

—*T. Graham Bailey*

I suspect that, in conversions resulting from bazaar preaching and discussion with Mohammedans, it would be found that in a majority of cases what had first commended the truth to the conscience of the individual had been, not the intellectual ability or force with which it had been presented, but the good temper and kindliness of the preacher in the face of bitter opposition and insult. Much of our preaching seems to me rather as if we were hoping to convert men by throwing brickbats at them, in the form of truth.

—*G. A. Lefroy*

VI

THE STORY OF MISSIONS TO MOSLEMS

Mistaken Efforts of the Crusaders

The long neglect of the Christian Church has made the story of missions to Moslems all too brief. At first the terror of the Saracen and the Turk smothered in every heart even the desire to carry them the gospel. And when Christendom in Europe recovered from the shock of the Saracen invasion and that of the Turks, its first impulse was to take the sword and by the sword its hosts of Crusaders perished. The Crusades were the reply of Christendom to the challenge of Islam, but the reply was not in the spirit of the gospel. The first missionary to the Moslems, Raymund Lull, wrote: "I see many knights going to the Holy Land beyond the seas, and thinking that they can acquire it by force of arms; but in the end all are destroyed before they attain that which they think to have. Whence it seems to me that the conquest of the Holy Land ought not to be attempted except in the way in which thou and thine apostles acquired it, namely, by love and prayers and the pouring out of tears and blood." But his was a voice crying in the wilderness.

Roman Catholic Era

Even in the sixteenth century, devoted as were the Roman Catholic missionaries who then went forth to the pagan world, there was little to attract and less to welcome them in lands under Moslem rule.

Neglect under Modern Missions

When the modern missionary revival began with Carey, the idea was to carry the gospel to the *heathen* and the Mohammedans were neglected. No part of the non-christian world has been so long and so widely neglected as Islam. The task has either appeared so formidable, the obstacles to its accomplishment have seemed so great, or faith has been so weak that one might suppose the Church thought her great commission to evangelize the world did not apply to Mohammedans.

Misconception and Ignorance

The reason for this neglect was on the one hand the attitude of the Church toward Islam, and on the other that of Islam toward the Church. "Christendom," says Keller, "accustomed itself ever since the time of the Crusades to look upon Islam as its most bitter foe and not as a prodigal son to be won back to the Father's house." There was also the greatest ignorance of the real character of Islam, and the Councils of the Church were so busy with minor matters of the faith that they ignored this gigantic heresy which was sweeping over the lands once Christian.

Mutual Hatred

And there was mutual hatred. "Marvel not," wrote Marco Polo, "that the Saracens hate the Christians; for the accursed law which Mohammed gave them commands them to do all the mischief in their power to all other descriptions of people and especially to Christians; to strip such of their goods and do them all manner of evil. In such fashion the Saracens act throughout the world." Dante voices the common opinion of the West in his day when he puts Mohammed in the deepest hell of his Inferno and describes his fate in such dreadful language as offends polite ears.

Two Remarkable Exceptions

There were two remarkable exceptions to this general ignorance and hatred. John of Damascus and Peter the Venerable, first studied Islam with sympathy and used spiritual weapons in defense of the Christian faith against Moslems. The former died in 760, and the latter in 1157. Both were distinguished for learning and wrote books to persuade Moslems of the truth of Christianity. Their witness was not in vain, but results were meager.

Raymund Lull

While these two men and others tried to reach Moslems by their pen, Raymund Lull was the first to go to them in person. They offered arguments; he offered his life. Eugene Stock says: "There is no more heroic figure in the history of Christendom than that of Raymund

Lull, the first and perhaps the greatest missionary to Mohammedans." "Of all the men of his century of whom we know," writes Mr. Robert E. Speer, "Raymund Lull was most possessed by the love and life of Christ, and most eager, accordingly, to share his possession with the world. It sets forth the greatness of Lull's character the more strikingly to see how sharply he rose above the world and Church of his day, anticipating by many centuries moral standards, intellectual conceptions, and missionary ambitions to which we have grown only since the Reformation."

Career in Outline

Raymund Lull was born on the Island of Majorca, in 1235, and when of age spent several years at the court of the king of Aragon as a court poet, a skilled musician, and a gay knight before he became a missionary to the Mohammedans. After a vision of the Christ, he was converted, sold all his property, and gave the money to the poor, reserving only a scanty allowance for his wife and children. He entered upon a thorough course of study, mastered the Arabic language, using a Saracen slave as teacher, and began his life-work at the age of forty. The labor to which he felt called, and for which he gave his life with wonderful perseverance and devotion, was threefold: He devised a philosophical sys-

DODGE GYMNASIUM
ALBERT LONG HALL
HAMLIN HALL
WASHBURN HALL
ROBERT COLLEGE
CONSTANTINOPLE
TURKEY

tem to persuade Moslems of the truth of Christianity; he established missionary colleges for the study of Oriental languages; and he himself went and preached to the Moslems, sealing his witness with his blood.

His First Missionary Journeys

In his fifty-sixth year, after vain efforts to arouse others to a missionary enterprise on behalf of the Mohammedans, he determined to set out alone and preach Christ in north Africa. On arriving at Tunis he invited the Moslems to a conference. He announced that he had studied the arguments on both sides of the question, and was willing to submit the evidences for Christianity and for Islam to a fair comparison. The challenge was accepted, but the Moslems being worsted in argument, and fanaticism being aroused, Lull was cast into a dungeon by order of the Sultan, and narrowly escaped death. After bitter persecutions he returned to Europe, where he made other missionary journeys. In 1307 he was again on the shores of Africa, and at Bugia, in the market-place, stood up boldly and preached Christ to the Moslem populace. Once again his pleadings were met with violence, and he was flung into a dungeon, where he remained for six months, preaching to those few who came, and befriended only by some merchants of Genoa and Spain, who took pity on the aged missionary of the cross.

Final Labors and Martyrdom

Although banished for a second time and with threats against his life if he returned, Lull could not resist the call of the Love that ruled his life. "He that loves not lives not," said he, "and he that lives by the Life cannot die." So, in 1314, the veteran of eighty years returned to Africa and to his little band of Moslem converts. For over ten months he dwelt in hiding, talking and praying with those who had accepted Christ, and trying to win others. Weary of seclusion, he at length came forth into the open market and presented himself to the people as the man whom they had expelled. It was Elijah showing himself to a mob of Ahabs. Lull stood before them and threatened them with God's wrath if they still persisted in their errors. He pleaded with love, but spoke the whole truth. Filled with fury at his boldness and unable to reply to his arguments, the populace seized him and dragged him out of the town. There he was stoned to death, June 30, 1315, and so became the first martyr missionary to Islam. "One step further," says Dr. George Smith,—"but some slight response from his Church or his age, and Raymund Lull would have anticipated William Carey by exactly five centuries." But there was no response.

Between the date of Lull's death and his successors we have to make a leap of centuries.

Henry Martyn's Efforts for Islam

And while the Church was neglecting the problem, Islam was spreading in all directions and taking root in new lands and among new peoples. Five centuries of inactivity and then the mantle of Raymund Lull fell upon Henry Martyn, saint and scholar, and first *modern* missionary to the Mohammedans. Born in 1781, the story of his early life is well known in the annals of missions. He was ordained in 1803, and arrived in India in 1806 as a chaplain of the East India Company, with his heart on fire to labor for the benighted peoples of the Orient. Before his arrival he had already studied Sanskrit, Persian, and Arabic, and afterward he labored unceasingly by tongue and pen, by preaching and by prayer, "to burn out for God."

Scripture Translation

In 1808 he completed a version of the New Testament in Hindustani, and later into other languages of India. With a special desire to reach the Mohammedans, he perfected himself in Persian and began a version of the New Testament in that language. In 1811 he sailed from Calcutta to Bombay and for the Persian Gulf, partly because of his broken health, but more so, as is evident from his journals, that he might give the Mohammedans of Arabia and Persia the Word of God. On his voyage from Calcutta to Bombay he composed tracts in Arabic, spoke with the Arab sailors, and studied

the Koran. He stopped at Muscat, April 20, and we can tell what his thoughts then were in regard to Arabia, for a year earlier he wrote in his diary: "If my life is spared there is no reason why the Arabic should not be done in Arabia and the Persian in Persia. . . . Arabia shall hide me till I come forth with an approved New Testament in Arabic." . . . He reached Shiraz in June, 1811, and there revised his Persian translation, also holding frequent discussions with the Moslem mullahs. One year after entering Persia he left Shiraz and proceeded to the Shah's camp near Ispahan, to lay before him the translation he had made. Let him tell us the story in his own words.

Courageous Christian Testimony

"June 12 I attended the Vizier's levee, when there was a most intemperate and clamorous controversy kept up for an hour or two, eight or ten on one side and I on the other. The Vizier, who set us going first, joined in it latterly, and said, 'You had better say God is God, and Mohammed is the prophet of God.' I said, 'God is God,' but added, instead of 'Mohammed is the prophet of God,' 'and Jesus is the Son of God.' They had no sooner heard this, which I had avoided bringing forward until then, than they all exclaimed in contempt and anger, 'he is neither born nor begets,' and rose up as if they would have torn me in pieces. One of them

said, 'What will you say when your tongue is burned out for this blasphemy?' One of them felt for me a little, and tried to soften the severity of this speech. My book, which I had brought, expecting to present it to the King, lay before Mirza Shufi. As they all arose up, after him, to go, some to the King, and some away, I was afraid they would trample upon the book, so I went in among them to take it up, and wrapped it in a towel before them, while they looked at it and me with supreme contempt. Thus I walked away alone, to pass the rest of the day in heat and dirt. What have I done, thought I, to merit all this scorn? Nothing, thought I, but bearing testimony to Jesus. I thought over these things in prayer, and found that peace which Christ hath promised to his disciples."

The Truth Finds Lodgment

But his testimony was not wholly in vain, even in those early days. We read of one, at least, who accepted the truth, and, as Martyn himself said: "Even if I never should see a native converted, God may design by my patience and continuance in the Word to encourage future missionaries." Only the Last Day will reveal the extent of the influence of this man, who, with no Christian to tend or comfort him in his last illness, laid down his life at Tocat, October 16, 1812.

Martyn and Missions for Mohammedan India

For Mohammedan India, Martyn accomplished most. And from the time of Martyn on, some missionaries in India have done definite work for Moslems as well as for Hindus, although not to as great an extent. Books and tracts were prepared specially to meet Mohammedan objections. Moslem pupils attended the mission schools, the Scriptures were translated into the other languages used by Moslems, and in more recent years a few missionaries have been set apart directly for this work. The missionary societies which have been specially active are the Church Missionary Society, the Society for the Propagation of the Gospel, the London Missionary Society, the Churches of Scotland's missions, the various American Presbyterian missions, the Board of Foreign Missions of the Methodist Episcopal Church, and the English and Australian Baptist missions.

Pfander's Great Work

The next laborer in Persia after Henry Martyn was Karl Gottlieb Pfander, missionary linguist and author, who left a wide and permanent impression, not only in Persia, but throughout the Mohammedan world, through his celebrated *Mizan-ul-Hak*, a great controversial work. In 1829 he went to Bagdad to learn Arabic and two years later to Ispahan. On a missionary journey to the town of Kermanshah, after a discussion with the mullahs, he came near to

winning martyrdom. But God spared his life and he labored on, first in Russia, then in India, and finally in Constantinople. Everywhere his tongue and pen were mighty forces in the proclamation of the truth. He died at Richmond-on-the-Thames, December, 1865.

Dr. Wolff in Persia

In 1827 Dr. Joseph Wolff visited Persia, and as a result of his writings the American Board of Commissioners for Foreign Missions determined to begin work among the Nestorians. In 1834 the first missionaries went out and attempted work among Moslems, but the way was not open. For many years the work was entirely among the Nestorians. In 1871 this mission came under the Board of Foreign Missions of the Presbyterian Church, and in more recent years there has been work also among Moslems. Some have professed Christ openly and several have suffered martyrdom, among them Mirza Ibrahim, whose wonderful life story is told by Robert E. Speer.[1]

Church Missionary Society

The Church Missionary Society began work in Ispahan in 1875. Their work has been largely among the Mohammedans. Three other stations, Yezd, Kerman, and Shiraz, have been occupied, and the work has been fruitful in results to a remarkable degree.

[1] *Young Men Who Overcame*, 153-165.

Keith-Falconer and Others in Arabia

The pioneer missionary to Arabia was Ion Keith-Falconer. He did not live long (dying at Shaikh Othman, May 11, 1887, after less than two years' service), but he lived long enough to do what he purposed, "*to call attention to Arabia.*" The United Free Church of Scotland has continued his work at Aden and inland, and the Danish Church has recently sent out workers to join their number. These, with the Church Missionary Society at Bagdad and the Dutch Reformed Arabian Mission on the east coast at Busrah, Bahrein, and Muscat, are all working directly for Mohammedans and reaching far inland by tours and hospital service. Arabia has been rich in the sacrifice of missionary lives. Besides that of Keith-Falconer, it holds as a heritage of promise the graves of Bishop French, Peter J. Zwemer, George E. Stone, Harry J. Wiersum, Dr. Marion Wells Thoms, and Mrs. Jessie Vail Bennett. The Arabian Mission of the Reformed Church in America, organized in 1889, now has nineteen missionaries on the field, with twenty native helpers, two hospitals, and three outstations.

Missions in the Turkish Empire

The territory of the Turkish empire is well covered by missionary societies. The American Board is the oldest in the field and occupies European Turkey, Asia Minor, and eastern Turkey. The Board of Foreign Missions of

the Presbyterian Church occupies Syria. The Methodist Episcopal Church has work in Bulgaria, the Reformed Presbyterians in northern Syria, and the Church Missionary Society in Palestine. These are the chief agencies at work and count a total of 637 foreign missionaries, yet according to the *Encyclopedia of Missions*, "the Church Missionary Society is the only one that has made a special effort to establish mission work distinctively for Mohammedans."

Little Direct Work for Moslems

Until recent years the difficulties of the problem and the terror of the Turk seem to have prevented direct work for Moslems, although by printing-press, schools, colleges, and hospitals many Mohammedans were reached indirectly and sometimes even incidentally. "The missionaries have devoted a relatively small part of their time and strength to the Moslem work. In Egypt, Syria, Turkey, and Persia the greater portion of the energy of the missionaries has been devoted to work for Copts, Maronites, Greeks, Armenians, Jews, and Nestorians. Apart from the schools (and the number of Mohammedan pupils in schools in Turkey is almost inconsiderably small), comparatively little has been done. Through medical missionaries many have been accessible and some have been reached, but we do not have, and have not had for years, a systematic and aggressive though

tactful and quiet campaign for the evangelization of Moslems."

Early Ideals and Actual Results

The American pioneers in the Turkish empire planned the mission with direct reference to the Moslems. "We must not calculate too closely the chances of life," wrote Mr. Smith, in 1827, and he was sure that the missionary "would find a prop upon which to rest the lever that will overthrow the whole system of Mohammedan delusion." Perhaps these early ideals were lost sight of, or more probably they were crushed by the later political restrictions and persecutions in Turkey, so that direct work was not attempted or was impossible; nevertheless much has been accomplished in the face of tremendous difficulty and determined opposition for the future evangelization of Moslems. "Protestant missions have given the entire population the Bible in their own tongue; have trained hundreds of thousands of readers; published thousands of useful books; awakened a spirit of inquiry; set in motion educational institutions in all the sects of all parts of the empire, compelling the enemies of education to become its friends, and the most conservative of Orientals to devote mosque and convent property to the founding of schools of learning. They have broken the fetters of womanhood. . . . Every evangelical Church is a living epistle

to the Mohammedans with regard to the true nature of original apostolic Christianity."

The Arabic Bible

As a single striking example among hundreds of this great though indirect work for the Moslem evangelization, take the Arabic version of the Scriptures by Drs. Eli Smith and Cornelius Van Dyck. This arduous task was begun in 1848 and not finally completed until 1865, and marked an epoch in missions for the Mohammedan world greater than any accession or deposition of Sultans. That Bible made modern missions to Arabia, Egypt, Tunis, Tripoli, and the Arabic-speaking world possible. And it has only begun its conquests.

Forces in North Africa

As early as 1825 the Church Missionary Society sent a band of five Basel men to Egypt, one of them the famous Samuel Gobat. There were schools and distribution of the Scripture and conversations with thoughtful Copts and Moslems, but the encouragement was small. Mohammedanism appeared unassailable. The first American missionaries reached Egypt in 1854, and every student of missions knows how the United Presbyterian mission has spread along the entire Nile Valley, like a fruitful vine, and grown in numbers, influence, and results chiefly among the Copts, but also among Moslems. For example, in 1906, over three thousand Moslem pupils attended the schools of this American

Mission, and for the past five years meetings for public discussion on the difference between Islam and Christianity have been held twice a week in Cairo. Special literature for Moslems has also been printed and distributed. In 1882 the Church Missionary Society resumed its work in Egypt and began work directly among Moslems, with encouraging results even in the great Moslem University at Cairo. When in 1880 Mr. George Pearse came to north Africa there was not a single Protestant missionary between Alexandria and the Atlantic coast of Morocco, nor southward from the Mediterranean almost to the Niger and the Congo. Now the North Africa Mission has eighteen stations in Egypt, Tripoli, Tunis, Algeria, and Morocco, manned by eighty-six missionaries. A hospital and dispensary are established at Tangier and a dispensary at Fez. There are also other smaller independent missions working in north Africa and very recently work has begun in the Sudan.

Strength of Islam in Africa

"But," says an authority on Africa, "for every missionary to the Mohammedans in Africa you can find twenty missionaries to the pagans of Africa and for every convert from Mohammedanism in Africa I think you can find one thousand converts from paganism in Africa. And if this does not prove that the real missionary problem in Africa is Mohammedanism,

I scarcely see how that point could be proved at all." One third of the population of Africa is Mohammedan, and yet Mohammedan Africa, though nearest to Europe, is darkest Africa, and has by far the fewest mission stations.

Success in Sumatra

Sumatra and Java are the principal fields of work for Moslems in Malaysia. A Baptist missionary reached Sumatra as early as 1820, and in 1834 Munson and Lyman went out under the American Board, but were brutally murdered. The Rhenish Missionary Society and others entered the field in 1861 and have had marvelous success. There is no other part of the mission field, with the exception of some parts of Java, where such large numbers of Mohammedans have been won for Christ as among the Battaks of Sumatra. The attitude of the Dutch Government has in recent years greatly changed, and is now favorable to missions. In Sumatra the issue between Christianity and Islam was boldly faced from the outset; there was neither fear nor compromise in mission methods, and this fact, together with considerable freedom to preach, perhaps accounts for the great success in winning converts.

Java

Java is the richest and largest of Dutch colonial possessions. Six Dutch missionary societies labor on the island, which has a dense population of 28,746,688; of these 24,270,600

are Moslems,—surely a large and difficult field. Yet by preaching, the sale of Scriptures, and medical work nearly twenty thousand Mohammedans have been won over to Christianity, many of them at great cost and under severe persecution.

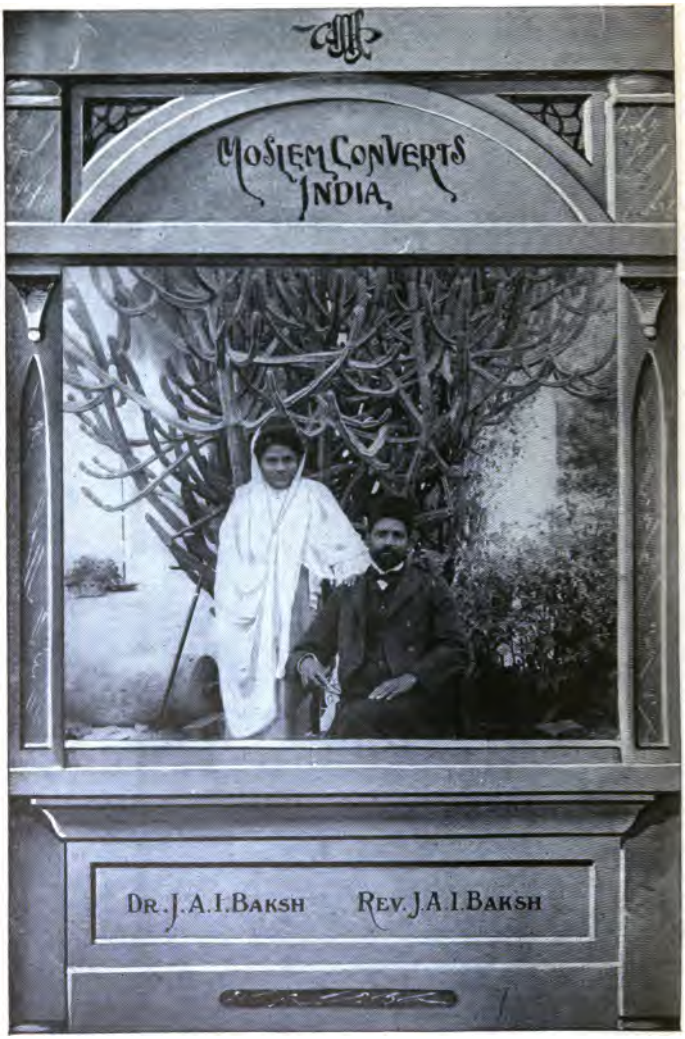
Encouraging Fruit of Past Efforts

When we consider how much the Moslem convert must risk to confess Christ openly, surely there is much to encourage us, and it is with joy that we can point to results in Moslem lands and to miracles of God's grace. These results have been direct and indirect. The latter have been far greater than the former and have in God's Providence prepared the way for the final assault and the victory.

Strategic Centers Occupied

The preliminary work has largely been accomplished. It is a remarkable fact that every strategic Moslem center is occupied by Protestant missions. No less than thirty cities, with very large Moslem populations, are centers of missionary effort by printing-press, hospital, school, or college; and in each of them, directly or indirectly, the gospel reaches Moslems.[1]

[1] These cities are: Calcutta, 1,026,987; Constantinople, 1,106,000 Bombay, 776,006; Cairo, 570,062; Madras, 509,346; Haiderabad, 448,466; Alexandria, 319,766; Teheran, 280,000; Lucknow, 264,049; Rangoon, 234,881; Damascus, 230,000; Delhi, 208,575; Lahore, 202,964; Smyrna, 201,000; Cawnpur, 197,170; Agra, 188,022; Ahmadabad, 185,889; Tabriz, 200,000; Allahabad, 172,032; Tunis, 150,000; Amritsar, 162,429; Howra, 157,594; Poona, 153,320; Soerabaya (Java), 146,944; Bagdad, 145,000; Fez, 140,000; Patna, 134,785; Aleppo, 127,150; Beirut, 118,800; Karachi, 116,663.


MOSLEM CONVERTS
INDIA
DR. J. A. I. BAKSH
REV. J. A. I. BAKSH

Work of the Press

Another result which we have already mentioned is that the Bible has been translated into nearly every language spoken by Moslems. Thousands of portions of Scripture are already in use by Moslems and tens of thousands of copies are being sold to them every year by colporteurs and missionaries. The Beirut Press alone has issued over a million volumes of the Arabic Scriptures since it was founded. The demand for the vernacular Bible in Persia, Arabia, Egypt, and the Turkish Empire is phenomenal. Not only has the Bible been translated and widely distributed, but a large and important body of Christian literature is ready for Moslems in Arabic, Persian, Turkish, Urdu, and Bengali, the chief literary languages of Islam. These powerful adjuncts are already being used in the conflict.

Mohammedan Converts

And there have been unconditional surrenders. It is an old falsehood widely current even among the ignorant friends of missions, that "it is no use trying to convert Mohammedans," and that there have been no converts from Islam. The fact is that there was a convert from Islam even before the death of Mohammed! One of his early companions went to Abyssinia and there embraced the Christian faith, saying that he was no longer "blinking in the shadow of Islam, but had the true Light." And there have been

converts ever since in all lands where the gospel was preached to Moslems, although not as many as there might have been but for our neglect.

Accessions in North India

"The accessions from Islam," says Dr. Wherry, "especially in northern India, have been continuous during all the years since the death of Henry Martyn. One here and another there has been added to the Christian Church, so that now, as one looks over the rolls of Church membership, he is surprised to find so many converts from Islam, or the children and children's children of such converts. In the north, especially the Punjab, and the Northwest Frontier Province, every congregation has a representation from the Moslem ranks. Some of the churches have a majority of their membership gathered from among the Mussulmans. In a few cases there has been something like a movement among Moslems toward Christianity, and a considerable number have come out at one time. But perhaps the fact which tells most clearly the story of the advance of Christianity among Moslems in India is this, that among the native pastors and Christian preachers and teachers in north India there are at least two hundred who were once followers of Islam."

The United Presbyterian mission in Egypt, although its work has been chiefly among the

Fruit in Western Fields

Copts, reports one hundred and forty baptisms of adult Moslems during its history. In Persia there are Moslem converts at every station of the Church Missionary Society. Even in Arabia and in the Turkish empire there have been converts and martyrs to the faith. From north Africa, the latest reports tell us that at almost all the stations there have in past years been converts and some of them have suffered grievous persecution. There are also many secret disciples.

In Malaysia and Central Asia

In Sumatra the Rhenish Mission has 6,500 converted Moslems, 1,150 catechumens, 80 churches, 5 pastors, and 70 lay preachers, while they baptized 153 Mohammedans in 1906. In the district of Si Perok a Christian convert from Islam has become chief in place of a Mohammedan; and in Java, as we saw, there have been still greater numerical results. According to the latest statistics, there are now living in Java eighteen thousand who have been converted to Christianity from Islam, and the converts from Islam amount to between three hundred and four hundred adults every year. In Bokhara and the Caucasus, where work has only just begun, a number of Moslems have been converted and baptized. The testimony of a Moslem professor in the high school in Bokhara, now a convert, may well close this brief sum-

mary of results. Coming from the heart of Asia and of the Mohammedan world, his word is prophetic: "*I am convinced that Jesus Christ will conquer Mohammed. There is no doubt about it, because Christ is King in heaven and on earth, and his kingdom fills heaven now, and will soon fill the earth.*" How soon shall it be? Are not the results already attained a prophecy of final victory?

QUESTIONS ON CHAPTER VI

AIM: TO DETERMINE THE GENERAL PRINCIPLES THAT SHOULD GOVERN MISSIONS TO MOSLEMS

1. What excuse can you find for the neglect of missions to Moslems by the Medieval Church?
2. To what extent were these excuses really valid?
3. In what ways is the Church of to-day more culpable for neglect?
4. Which was more to blame for its attitude toward the other, the Christian Church or Islam?
5. What are the principal lessons to us from the life of Lull, in the order of their importance?
6. What is the principal challenge of his life to us?
7. What do you think of his methods of work?
8. Name the things that Martyn accomplished in what you consider the order of their importance.

9. Do you think that Keith-Falconer would have been justified in going to Arabia, if he had known that he would live there only two years?
10. What arguments can you give for missions in the Levant devoting so much of their attention to the Oriental Churches?
11. What are the arguments for devoting more time to Moslems?
12. What methods would you adopt in countries where direct preaching and discussion is prohibited?
13. What are the principal kinds of preparation that you think a missionary to Moslems should have?
14. What should be his spirit toward Islam?
15. Why do you think most Moslems believe as they do?
16. How do you think Moslems in general compare with Christians as to sincerity?
17. What responsibility have we beyond proclaiming to them the truth as we see it?
18. If Moslems misunderstand Christianity, with whom does the responsibility rest?
19. Is a Moslem right or wrong in rejecting a Christianity that seems to him absurd?
20. What should be the personal spirit of approach to Moslems?
21. What things do you think you ought to know about the individual with whom you are dealing?

22. Suggest some lines of approach that you think might prove helpful.

23. What points of contact might be employed?

24. In what spirit would you introduce differences of belief?

25. Name the various things in the order of importance upon which you would depend for results in personal dealings with Moslems.

26. What would you consider the relative importance of your words and example in presenting Christ?

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Watson: Egypt and the Christian Crusade, V-VIII.
Zwemer: Arabia: The Cradle of Islam, XXXIII.

[1]For further information consult the general histories of missions, and the annual reports and periodicals of the mission boards and societies.

THE PRESENT PROBLEM AND PERIL

We should lay siege to the Port Arthurs of the non-christian world with the undiscourageable purpose to capture them. We should not shrink or falter before such apparently impregnable fortresses as the Mohammedan world.

—*John R. Mott*

The Church must awake to her duty toward Islam. Who will wake her and keep her awake unless it be those who have heard the challenge of Islam, and who, going out against her, have found her armor decayed, her weapons antiquated, and her children, though proud and reticent, still unhappy?

—*Robert E. Speer*

Pan-Islamism to all appearance promises to become in time the best weapon for successfully carrying on the struggle against Christendom, and in the eyes of the great majority of the faithful, Pan-Islamism will be the life-buoy of the future. . . . . The energetic spirit of Abd ul Hamid is particularly interested in the movement. He is known to have a great predilection for dark machinations, which he personally superintends. The building of the Hejaz line, which is to facilitate the communication with the centers of the Islamic world, is his work, and undertaken with a view to the promotion of Pan-Islamic interests. . . . . Pan-Islamism is not nearly so dangerous as it is often supposed to be. It is denounced by Moslems who have advanced in European culture, with the fear that the rise of theocracy must be dangerous to liberal views.

—*A. Vambery*

VII

THE PRESENT PROBLEM AND PERIL

Evangelization of the Mohammedan World

When Samuel J. Mills and his associates met under the shelter of the Haystack one hundred years ago, they were not unmindful of the difficulties of world-wide evangelization nor of the difficulties of reaching Mohammedan lands. Loomis maintained that "the time was not ripe, and such a movement was premature. If missionaries were sent they would be murdered, and what was needed was a new crusade before the gospel could be sent to the Turks and Arabs." The others replied that God was always willing to have his kingdom advanced, and that if Christian people would only do their part, God could be relied on to do his. "We can do it if we will." We know now that Loomis was wrong and Mills was right. No Christian army has ever subdued Turkey or Arabia, yet both are mission fields. And surely if one hundred years ago the faith of these men of the Haystack did not stagger at the obstacles, but accepted the challenge, we can do it now if we will. The evangelization of the Moham-

medan world, of which we have had glimpses in the foregoing chapters—so great in its extent, so deep in its degradation, so hopeless without the gospel—is one of the grandest and most inspiring problems ever undertaken by the Church of Christ. It may be as Dr. H. H. Jessup says, a work of "surpassing difficulty which will require a new baptism of apostolic wisdom and energy, faith, and love," and may "tax the intellect, the faith, the wisdom, the zeal, and the self-denial of the whole Church in every land"; but, unless Christ's great commission has lost its meaning and his power is insufficient for this undertaking, the Mohammedan world must and will be evangelized. While other religions and systems of error have fallen before Christian missions, like Dagon before the ark of Jehovah, Islam, like mighty Goliath, defies the armies of the living God and the progress of Christ's kingdom. In three continents it still presents an almost unbroken phalanx, armed with the old proud and aggressive spirit of defiance.

A Moslem Defiance

Only five years ago Sheik Abd ul Hak, of Bagdad, a Moslem of the old school, wrote an article on behalf of the Pan-Islamic league. It appeared in a French journal and was entitled, "The Final Word of Islam to Europe." From this remarkable, outspoken, and doubtless sincere defiance we quote the following paragraph:

"Believers" Against "Unbelievers"

"For us in the world there are only believers and unbelievers; love, charity, fraternity toward believers; contempt, disgust, hatred, and war against unbelievers. Amongst unbelievers the most hateful and criminal are those who, while recognizing God, attribute to him earthly relationships, give him a son, a mother. Learn then, European observers, that a Christian of no matter what position, from the simple fact that he is a Christian, is in our eyes a blind man fallen from all human dignity. Other infidels have rarely been aggressive toward us. But Christians have in all times shown themselves our bitterest enemies. . . . The only excuse you offer is that you reproach us with being rebellious against your civilization. Yes, rebellious, and rebellious till death! But it is you, and you alone, who are the cause of this. Great God! are we blind enough not to see the prodigies of your progress? But know, Christian conquerors, that no calculation, no treasure, no miracle can ever reconcile us to your impious rule. Know that the mere sight of your flag here is torture to Islam's soul; your greatest benefits are so many spots sullying our conscience, and our most ardent aspiration and hope is to reach the happy day when we can efface the last vestiges of your accursed empire."

The Answer of Sacrificial Love

In view of such an attitude on the part of some of the leaders of Islam, Christendom must answer it with the old story of the gospel, and in the spirit of Jesus Christ who prayed for those that nailed him to the cross: "Father forgive them for they know not what they do." The unselfishness of sacrificial love must be manifested in the work of missions, that we may win the love of men like Abd ul Hak, in spite of their hatred toward us. We must,

> "Through the promise on God's pages,
> Through his work in history's stages,
> Through the cross that crowns the ages,
> Show his *love* to them."

How Faith can be Triumphant

Islam as a religion is doomed to fade away in time before the advance of humanity, civilization, and enlightenment; but whether its place will be taken by atheism, by some new false religion, or by the faith of Christ, depends, humanly speaking, upon the measure of our devotion to our Lord and our consciousness of the Moslem's need of him. There are many factors in this great problem of Moslem evangelization. Whether we look at the lost opportunities because of neglect in the past, or turn to the greater opportunities of to-day; whether we consider the extent of Islam, or its character, the problem is so colossal that we are shut up

THE AMERICAN MISSION HOME, CAIRO EGYPT

SYRIAN PROTESTANT COLLEGE, BEIRUT, SYRIA

to faith in God. "All things are possible to him that believeth." "By faith the walls of Jericho fell down, after they had been compassed about for seven days."

Occupied and Unoccupied Lands

In a previous chapter we have read something of the work of missions in lands like Egypt, Turkey, India, Sumatra, Java, and Syria, where for many years the Moslem populations have come more or less in contact with missions. These lands and others more recently entered may in a sense be considered occupied. Yet there is not a single one of them where the total number of laborers is in any sense adequate to the work of evangelization. In Egypt, for example, only a small fraction of the Moslem population is reached in any way by the gospel to-day. The unoccupied lands and regions are those where nothing has yet been done and where there are neither mission stations nor mission workers. These are the darkest parts of the Moslem world.

Threefold Classification

Perhaps a more distinctive classification of Moslem lands is that given by Dr. Weitbrecht. He groups them into three classes:

Islam Dominant

1. The lands where Islam is dominant or greatly in the majority and has been long established. Such are north Africa, Arabia, Turkey, Persia, and central Asia, including Afghanistan. In these lands the remnants of

the Christian Churches, where they exist at all, have been worn out by centuries of oppression, and though they have not abandoned their faith, they do not preach it to Moslems, and almost fear to admit a Moslem convert. Suspicion too often takes the place of that perfect love which casts out fear. And wherever Moslem rule obtains in these lands there is no liberty to confess Christ, and the life of each convert from Islam is in daily jeopardy. Yet educational, medical, and literary work for Moslems has proved possible where it has been tried. All these forms of effort should be pushed, therefore, to their utmost and new centers rapidly occupied.

Islam Amid Masses of Paganism

2. The lands of ancient pagan civilization, where Islam has been modified by contact with cultured paganism and where Moslems are in the minority. Such are India and China. In India there have been many converts, and a considerable literature has been prepared for Moslems, but the unique opportunities for direct missionary effort have not been fully met. With the largest Mohammedan population of any country on the globe before them, the missions in India are vitally concerned in the Mohammedan missionary problem and should lead all lands in its solution. In China we have to confess that in view of the appalling pagan

population of the empire special work among its thirty million Moslems is almost non-existent.

Islam and the Pagan Frontier

3. The border marches of Islam in Africa and Malaysia. Here we have to do with masses of newly converted tribes on the pagan frontiers, where "it is often hard to tell just where paganism ceases and Islam begins. Those who profess Islam still worship their fetishes and cling to rum." In these lands we are face to face with one of the greatest responsibilities of the Christian Church.

Importance of Egypt

Among the countries occupied perhaps the most notable is Egypt. *In lower Egypt the Moslems form about ninety-eight per cent. of the population and in upper Egypt about eighty-eight per cent.* The need of the country is therefore the need of the Moslems. Egypt is under British rule and connected by regular rail and steamboat service with distant points in Africa. Cairo is the literary capital of the Mohammedan world, and large publishing firms print the Koran and other books. Over one half of all the Arabic newspapers in the world are printed in Cairo. Says Dr. H. O. Dwight: "As rapidly as experts trained in Koranic lore can be educated for the reinforcement of the workers now on the ground, the Christian Church should drive a wedge into this outwork of the great stronghold."

Reinforcing the Strategic Centers

The strategic centers of Moslem population, given in the last chapter,[1] are also many of them, because of their geographical position, commercial centers, and stand at the cross-roads of international communication between Moslem lands. The importance of massing our spiritual forces here cannot be overestimated. A book sold at Cairo may be read by the camp-fires of the Sahara, in the market-place of Timbuktu or under the very shadow of the Kaaba. Were a strong mission established for the Mohammedans of Bombay, its influence would reach far along the coast of India and to the Moslem traders of Malabar and Ceylon. These strategic centers are an appeal for immediate reinforcement and a call to come to the help of those who, often single-handed, are fighting against fearful odds and still winning the battle inch by inch.

Fields of Difficulty Call for Heroism

And what shall we say of those lands where Mohammed's rule has never yet been challenged and where vast areas are without any missionary; where the cross has never yet met the challenge of the crescent? Surely, if anywhere in the world, here is opportunity. The very dangers, loneliness, and hardships of such pioneer fields will irresistibly attract men and women of heroic stamp.

[1] P. 154.

"So nigh is grandeur to our dust,
So near is God to man,
When duty whispers, 'Lo! thou must,'
The youth replies, 'I can.'"

Vast Unoccupied Areas

Beginning with Africa, the following areas are unoccupied by missions. In the central Sudan, one of the most densely populated portions of Africa, are these States (larger some of them than New York, Wisconsin, or Ohio) waiting for the gospel:

The Land	*The Size of*	*Gov'm't*	*Missionaries*
Kordofan	Korea	British	None
Darfur	France	British	None
Wadai	Italy and Ireland	French	None
Bagirmi	Switzerland Holland Belgium and Tasmania	French	None
Kanem	Greece and Denmark	French	None
Adamawa	Turkey in Europe	German and British	None
Bornu	England	British	None
Sokoto	Austria	British	5 C. M. S. workers
Gando	Scotland and Ireland	British	None
Nupe	Bulgaria	British	6 Canadian workers.

Tremendous Need in the Sudan

"Taking the parallel of latitude that would touch the northern bend of the Niger as the northern limit, and that which would touch the northern bend of the Congo as the southern limit, and modifying these boundaries at either side of the continent so as to omit the mission stations on the West Coast and on the upper

courses of the Nile, we find a territory about equal to that of the United States, and densely populated, without a single representative of the Gospel of Jesus Christ. With a mission station just established by the United Presbyterian Church of North America on the Sobat River, of the Upper Nile basin, and with the stations opened by the Church Missionary Society and the United Sudan Mission in the Niger basin, 1,500 miles to the west, *the situation presented is as if the United States, with her* 87,000,000 *of people, had one missionary in Maine and another in Texas, and no gospel influence between.*"[1]

Decades of Destiny

If Dr. Kumm's estimates are trustworthy, this great destitute district of the Sudan, one of the most strategic and the most important unoccupied territories in the world, has a population of at least fifty millions. And yet only eleven missionaries are found in the entire area, namely, at Sokoto and Nupe. All of the other lands are destitute. Within twenty years it will be settled whether Islam or Christianity shall be dominant and triumphant. All the indications now are that Islam is fast winning the field.

Unreached Lands in Asia

Turning from darkest Africa to Asia, we find

[1] W. S. Naylor, "Unoccupied Mission Fields in Africa," *Missionary Review of the World*, March, 1906.

HOSPITAL, SCHOOL AND CHAPEL
BAHREIN, ARABIA

CENTRAL TURKEY COLLEGE
MINTAB, TURKEY

in this continent a situation hardly less needy and with even greater, because more varied, opportunity. In Asia the following lands and areas of Moslem population are still wholly unreached:

	Estimated Moslem Population
Afghanistan	3,982,448
Baluchistan [1]	750,000
Hejaz, Hadramaut, Nejd and El Hasa (Arabia)	3,000,000
Southern Persia	2,500,000
Russia in Caucasus	2,000,000
Russia in Central Asia	3,000,000
Bokhara [2]	1,200,000
Khiva	800,000
Mindanao (Philippines)	250,000
Siberia (East and West)	6,100,000
China (unreached sections)	20,000,000
	43,582,448

A Lost Opportunity

These unevangelized millions in Asia, all of them under the yoke of Islam, are a challenge to faith, and in some cases a rebuke for the neglect of the Church. Kafiristan, one of the five provinces of Afghanistan, is a sad example. "It was a sorrowful day for them," writes Colonel G. Wingate, "when by a stroke of the pen in the British Foreign Office eleven years

[1] Has one mission station at Quetta.
[2] Work just begun at one station.

ago their country was brought within the boundaries of Afghanistan. At last the Kafirs were the subjects of the Ameer. In consultation with Ghulam Haider, his commander-in-chief, he determined to convert them and bring them into the fold of Islam. The distasteful offices of the mullah were offered at the muzzle of the breech-loader, the rites of the Mohammedan belief were enforced upon an unwilling people, mosques took the place of temples, the Koran and the traditions of the caliphate would be the spiritual regeneration of the pagan Kafir. Yet twenty-five years ago a message from the Kafirs of the Hindu Kush stirred the Christian Church; they asked that teachers might be sent to instruct them in the religion of Jesus Christ. It is a sad example of how an opportunity may be lost, for to-day there is imposed between the ambassador for Christ and the eager Kafir the hostile aggression of a Mohammedan power intensely jealous of the entrance of the foreigner."

The Philippines, Russia, China

The Mohammedans now under the American flag in the Philippine Islands have a special claim on the American Churches. And who can tell whether tactful, loving labor among them would not be rewarded with a speedy harvest of souls, as was the case among the Moslems of Sumatra? "The isles shall wait for

his law." And who will take up the burden of Islam in Russia and China with a total number of Mohammedans in these two empires of forty-five millions?

Nothing too Hard for Prayer

Lastly, there are great and effectual doors to be opened where there are many adversaries—pioneer fields that await heroic faith—in Arabia, in Persia, in Afghanistan, in central Asia. Nothing is too hard for prayer and lives laid down in loving service to accomplish. "The things which are impossible with men are possible with God." "If neither treaties nor frontiers can exclude the pioneers of trade or the artificers of workshops, or the physician and surgeon," says Colonel G. Wingate, "how much less should such barriers avail to shut out that gospel which hath a pathway of its own across the mountain ranges into forbidden territory, moving from heart to heart, in a manner that rulers cannot restrain, and bringing to the sin-sick soul peace and to the weary rest."

Aggressive Islam

The problem of evangelizing the Moslem peoples of Africa and Asia is not only a vast one and one too long neglected, but an urgent one. Islam is aggressive and is to-day overrunning districts once pagan. Its numbers are increasing in Bengal, Burma, southern India, the East Indies, west Africa, Uganda, the Congo basin, Abyssinia, and on the Red Sea coast.

and that its leaders are not agreed on the fundamentals of its teaching. What will be the issue if the Mohammedan propagandists in Africa, as well as those in India begin to use the methods of Christian missions? The situation is one full of peril to the native Church itself in that continent, and every mission in Africa, north of the equator, will be compelled sooner or later to do direct work for Moslems or imperil its very existence.

Dangerous Currents in Uganda

A writer in *Uganda Notes* gives the same testimony. "As far as Uganda itself is concerned, Islam is, of course, infinitely less a power than it once was, when in the troublous early days of Christianity it threatened to overwhelm the combined heathen and Christian forces arrayed against it. But it is not only from the north that the followers of Islam are threatening an invasion. From the eastern side the railway has brought us into intimate association with coast influence; Swahilis and Arabs coming up the line leave Islamism in their wake, for almost every Moslem is more or less of a missionary of his faith. Would that the same might be said of Christians! Not a few Moslems are holding important positions in Uganda, while the larger number of those in authority in Usoga are, or were till quite recently, also Mohammedans. The followers of the false prophet have a great

MOHAMMEDAN HIGH PRIESTS, LEADERS OF THE CONSTITUTIONAL REVOLT, IN TEHERAN, PERSIA

COLLEGE FOOTBALL TEAM, CONSTANTINOPLE, TURKEY

influence among the natives, which does not give promise of becoming less as time goes on. *There is a distinct danger of the eastern province becoming nominally Moslem before Christianity has made for itself a favorable impression on the minds of the people.*"

Pan-Islamism

Another indication of Moslem activity is the movement known as Pan-Islamism. This term is used by Moslems themselves to describe the political and social combination of all Moslems throughout the world to defy and to resist the Christian Powers. For several years back the Moslem press of Constantinople has carried on a crusade against all Christian nations that rule Mohammedans. In India, in Africa, in the Malay Archipelago, the faithful are exhorted to hold themselves in readiness for the coming conflict. Some papers in Egypt take pains to publish all real or alleged cases of oppression practised upon the followers of Mohammed. The Dutch Government once prohibited them, but thousands of copies are still smuggled into the colonies. Associations bearing the name Pan-Islamic are said to exist in London, Paris, Geneva, the United States, and other foreign countries. How far their organization is developed in Moslem lands is uncertain, but there are a dozen publications devoted to their propaganda, six of these appearing in Cairo.

Statement by Lord Cromer

A masterly statement of the real aims and character of Pan-Islamism is given by Lord Cromer. He says: "In the first place it means in Egypt more or less complete subserviency to the Sultan. . . . In the second place, Pan-Islamism almost necessarily connotes a recrudescence of racial and religious animosity. Many of its adherents are, I do not doubt, inspired by genuine religious fervor. Others, again, whether from indifference verging on agnosticism, or from political and opportunist motives, or—as I trust may sometimes be the case—from having really assimilated modern ideas on the subject of religious toleration, would be willing, were such a course possible, to separate the political from the religious, and even possibly from the racial issues. If such are their wishes and intentions, I entertain very little doubt that they will make them impossible of execution. Unless they can convince the Moslem masses of their militant Islamism, they will fail to arrest their attention or to attract their sympathy. Appeals, either overt or covert, to racial and religious passions are thus a necessity of their existence in order to insure the furtherance of their political program.

Attempt to Revivify Primitive Regulations

"In the third place, Pan-Islamism almost necessarily connotes an attempt to regenerate Islam on Islamic lines—in other words, to re-

vivify and stereotype in the twentieth century the principles laid down more than a thousand years ago for the guidance of a primitive society. Those principles involve a recognition of slavery, laws regulating the relations of the sexes which clash with modern ideas, and, what is perhaps more important than all, that crystallization of the civil, criminal, and canonical law into one immutable whole, which has so largely contributed to arrest the progress of those countries whose populations have embraced the Moslem faith."

Political Dynamite

So well agreed are the statesmen of Europe in regard to the power of this movement for evil that a well-known African traveler, writing on the political ascendancy of Germany, used these significant, though rash, words: "There is one factor which might fall on our side of the balance and in the case of a world-war might be made useful to us: that factor is, Islam. As Pan-Islamism it could be played against Great Britain as well as against the French Republic; and if German policy is bold enough, it can fashion the dynamite to blow into the air the rule of the Western Powers from Cape Nun (Morocco) to Calcutta."

Meeting Spiritual Aspects of the Movement

Remembering the career of Abd ul Wahab in Arabia and of the Mahdi at Khartum, and knowing the present activity of the Senusi Dervish

orders, the Pan-Islamites must not be too sure that the spirit they are evoking in the Dark Continent among savage tribes is one that will remain under their control! Lord Cromer may be right when he says, "I am skeptical of Pan-Islamism producing any more serious results than sporadic outbursts of fanaticism." And yet there are latent forces in Islam because of its very character and historic ideals that once let loose may work disaster and death to Christians and to mission work. We must evangelize the Mohammedan world for the sake of Christendom. Lord Cromer goes on to say: "I am quite confident of the power of Europe, should the necessity arise, to deal effectively with the material, though not with the spiritual, aspects of the movement."

Pan-Evangelism

The Church of Christ must deal with these spiritual aspects. We must meet Pan-Islamism with pan-evangelism. "It is a fight for life. We have got to conquer them or they will conquer us," so said Dr. George E. Post, of Beirut, at the Centenary Missionary Conference. "There are unknown possibilities in that great continent. Who knows what the forces of Central Asia may yet do in the future? Hear the parable of the locusts. When the locust appears in the desert he is at home. He is contented usually with its barrenness. He lays his eggs in the sand. He

hatches his young and they eat the bitter and unpalatable herbs that grow in the few moist spots of the wilderness; but, at certain times, under the influence of unknown causes which science cannot fathom, these locusts take upon them to fly over the cultivated fields and the fair provinces of the empire. At such a time there is nothing for the farmer to do but to go out and find the places where they have laid their eggs in the soil. They dig a hole a few inches in depth and they deposit a bag containing over a hundred eggs. Every egg is a locust and every locust can produce one hundred eggs, and these locusts sweep like a devouring prairie-fire all over the country, leaving nothing but dead vegetation and wailing men behind them. *We must go down to the locust's home; we must go into Arabia; we must go into the Sudan; we must go into central Asia; and we must Christianize these people or they will march over their deserts, and they will sweep like a fire that shall devour our Christianity and destroy it.*"

QUESTIONS ON CHAPTER VII

AIM: TO REALIZE THE PRESENT CALL OF THE FIELD UNREACHED

1. Why do you think God permits a task of such

difficulty as the evangelization of Islam to confront the Christian Church?

2. How does it compare with what we have to do at home?
3. What are the lessons to us of the faith of Mills?
4. Does any other religion show on a large scale such hostility as is exhibited by the letter of Abd ul Hak?
5. Try to reconstruct for yourself the reasons that might make such a man feel as he does toward Christianity.
6. In what way do you think it would be possible to approach such a man?
7. What are the special reasons for missionary work in lands where Islam is dominant?
8. In what ways are missions of value even when no professed conversions take place?
9. What would be the effect of leaving these lands altogether untouched?
10. What are the special reasons for missions to Moslems in India and China?
11. How do Indian and Chinese Moslems compare in numbers with the population of the United States?
12. Try to compare the efforts that have been put forth for these Moslems with those that the people of the United States have received.
13. Can you find any justification for continuing this disproportion of effort?

14. What are the special reasons for Christian missions on the border marches of Islam?

15. Compare the relative strength of the present forces of Islam and Christianity on the border marches in Africa.

16. What relation has God's ability to save by many or by few to our responsibility to provide reinforcements?

17. Have we any more right to expect God to save by a few on the foreign field than at home?

18. What do you consider the main strategic centers of missions to Moslems?

19. Give all the reasons you can why missions at these points would be more effective than elsewhere.

20. If there were only one missionary in Maine and one in Texas, and you lived in Ohio, what would be your chance of ever hearing the gospel?

21. For what reasons would you have a much greater chance under these circumstances in the United States than those living to-day in the Sudan?

22. Give all the reasons you can why the present is a critical time for missions to Moslems.

23. If we could be certain that Islam would never spread beyond its present limits, what motives would we have for the evangelization of the Moslem world?

24. Sum up the spiritual resources of the Christian Church for dealing with Pan-Islamism.

25. Try to estimate the responsibility of your local church for the solution of the problem.

26. Try to estimate your own personal share of the responsibility.

REFERENCES FOR ADVANCED STUDY
CHAPTER VII

For more detailed information on this chapter, consult the missionary periodicals and the books indicated below:

The Mohammedan World of To-Day. Edited by Drs. Zwemer, Wherry, and Barton.

Our Moslem Sisters. Edited by Annie Van Sommer and Samuel M. Zwemer.

Islam and Christianity in the Far East. By E. M. Wherry.

THE DAY OF OPPORTUNITY

In a single sentence I give you my whole exhortation (to the Mussulmans of India): acquire knowledge—you hear me, acquire knowledge. I say it a third time, acquire knowledge. Oh, my brothers, remain not ignorant, or what is worse, remain not ignorant of your ignorance. There are those who utter solemn warnings in your ears, who urge that Mohammedans have naught to do with modern philosophy, and who declaim against the Western sciences as against evil. I am not among them. . . . I say, pursue knowledge wherever it is to be found. But this also I declare with all the emphasis at my command: science is the superstructure, don't mistake it for the foundation. The foundation must always be religion. . . . Start with the heart, and when that is secure go on to the head. Some would like to finish with the heart; they are afraid of the head, but they are wrong.

—*Ameer of Afghanistan*

VIII

THE DAY OF OPPORTUNITY

A Challenge to Faith

The problem and the peril of Islam are a challenge to Christian faith, and not a cause for discouragement. Those who have tried to reach Mohammedans with the gospel message and who are in the forefront of the fight, do not call for retreat, therefore, but for reinforcements and advance. They know that in this mighty conflict we have nothing to fear save our own sloth and inactivity. The battle is the Lord's, and the victory will be his also. The love of Jesus Christ, manifested in hospitals, in schools, in tactful preaching, and incarnated in the lives of devoted missionaries, will irresistibly win Moslems and disarm all their fanaticism. It has done so, is doing so, and will do so more and more when the Church realizes and seizes her opportunities in the Moslem world. "Altogether the situation as regards work among Mohammedans," says Dr. Rouse, the veteran missionary of Bengal, "is most interesting and encouraging. It would

be much more so if I saw any sign of appreciation on the part of the Church of Christ of the special opportunities for missionary work among Mohammedans in India and elsewhere. Why should we not attack vigorously when the enemy is beginning to waver?"

Evidence of Special Opportunities

The evidence of these special opportunities is found on every hand. First of all we see that the present political division of the Mohammedan world is a startling challenge of opportunity. When we remember Lord Curzon's remark that "the Mohammedan conception of politics is not so much that of a State-Church as of a Church-State," and recall what we have read of the political power of Islam in the past, we realize how great has been the change in a single century. The map[1] shows how the area of the present caliphate has dwindled to smaller proportions than it was at the time of Mohammed's death. Over two thirds of the Moslem world is now under Christian rule or protection. Christian rule has not always been favorable for the spread of Christianity. Sometimes it is painfully neutral, yet it means generally a free press, free speech, and liberty to confess Christ. Purely Mohammedan rule means an enslaved press, no freedom of speech, and death for the apostate from Islam. The keys to every

[1] P. 34.

gateway in the Moslem world are in the political grasp of Christian powers, with the exception of Mecca and Constantinople.

Distances and Dangers Lessened

Distances and dangers have become less, so that the journey from London to Bagdad can now be accomplished with less hardship and in less time than it must have taken Lull to go from Paris to north Africa. Henry Martyn spent five long months to reach Shiraz from Calcutta; the same journey can now be made in a fortnight. And without waiting for the completion of the railway now being built to Mecca, a missionary could visit the Holy Cities as easily as Lull did Tunis, were the same spirit of martyrdom alive among us that inspired him, and were it a wise thing to do so now.

Power of the Press

Mindful of the polyglot character of Islam and of the fact that we have the Bible, at least in part, in every Moslem tongue, what magnificent opportunities there are to-day to establish, enlarge, and endow mission presses in the chief Moslem centers of learning and literature! Those now in existence are overtaxed with work and supported in a half-hearted fashion. They clamor for men and means to meet the demand for books on the part of Mohammedans. Who can estimate the possibilities of the Beirut press, or the Nile mission press, for the Arabic-speaking world if either one had a million dol-

lars? In the Chinese language there is a large Mohammedan literature, but only three little pamphlets have been published so far that are specially adapted to the thirty million Moslems of China. Here is a call for the man with literary tastes and talent for languages.

Distribution of Scripture

Then there is the world-wide opportunity, even in the most difficult fields, for the distribution of the Word of God among Moslems by colporteurs and missionaries. Not without reason does the Koran always speak of Christians as "the people of the Book." Ours is the opportunity to prove it by carrying the Book to every Moslem in the world. We can safely leave the verdict on the Book to the Moslem himself. Last year there were issued from the Christian presses at Constantinople and Beirut, in languages read by Mohammedans, over fifty million pages of Christian literature, and these books are not printed for free distribution, but for sale. The demand for Christian literature is everywhere on the increase. I have myself received an order by mail at Bahrein from a Moslem at Mecca for an Arabic reference Bible and a concordance, and from the Beirut press they are sending Arabic Scriptures to the Moslems of China.

Value of Medical Mission Work

The opportunities for *medical* mission work among Moslems are very great, because there is

a demand for missionary physicians on the part of Moslems themselves, and of all the methods adopted by Christian missions in Moslem lands none have been more successful in breaking down prejudices and bringing large numbers of people under the sound of the gospel. The work at Shaikh Othman, Busrah, and Bahrein, in Arabia; at Quetta, in Baluchistan, and at Tanta, in Egypt, are examples. Regarding the latter place, Dr. Anna Watson reports that ninety per cent. of the cases treated are Moslem women, who come from villages scattered far and wide, untouched by any other missionary agency. The medical missionary carries a passport of mercy which will gain admission for the truth everywhere. All of the vast yet unoccupied territory in the Mohammedan world is waiting for the pioneer medical missionary, man or woman. Dr. George E. Post after long experience in Syria, writes of this work as follows: "There is a language which all can understand and which carries a message which every man cares sooner or later to hear. From the moment the medical missionary sets foot on his chosen field, he is master of this universal language, this unspoken tongue of the heart, and is welcome to the home of strangers. The simple Arab lifts for him the curtain of his goat's-hair tent and bids him enter. The ruler calls him

to his palace and the rich to the recesses of the zenana." In Arabia and Persia the medical missionary is welcomed everywhere, the dispensaries are crowded, and the mission hospitals full of patients.

Call for Educational Work

In many Moslem lands there are unprecedented opportunities for *educational* work. The spread of the new Islam, the increase of journalism, the political ambitions of Pan-Islamism, and the march of civilization are all uniting to produce a desire for higher education. Yet while there are seven American mission colleges in the Turkish empire, not including Egypt, Persia, with a population of ten million, has not a single missionary college. The Rev. S. M. Jordan, of the Presbyterian Church in the U. S. A., writes: "For some years past the Persian Government has been growing liberal and is now seeking to introduce free institutions. The intelligent classes believe that constitutional government and Western education will do for Persia what they have done for Japan in the past forty years. Education has become almost a fad, and the Shah professes to be the leader in the movement. They have opened elementary schools for themselves and are seeking help from every source. Last year they brought out five French professors to teach in the imperial college in Teheran. What that

AMERICAN COLLEGE FOR GIRLS,
CONSTANTINOPLE, TURKEY. CLASS OF
1907, WITH TEACHER IN CENTER=

ASSIUT COLLEGE, ASSIUT, EGYPT
FRESHMAN CLASS, 1907

institution amounts to was well summed up by one of these teachers, who replied to my inquiry for its welfare: 'Oh, it is half a pity and half a farce.' Some time ago a son-in-law of the Shah remarked to one of our missionaries: 'Why do not you Americans build a college in Teheran where we Persians can educate our sons?'

Persian Needs and Aspirations

"I believe that the world has never seen a greater opportunity to influence a nation at its very center and help it on the upward path than is presented to us in the Persian capital. It is one of the world's strategic points. Shall we not occupy it with an institution that will be a source of light and civilization and moral uplift for the whole country?" In Persia we see the disintegration of Islam, socially, intellectually, and religiously. A great seething of the masses and the upheaval of the very foundations are evidences of the birth of a new Persia.

Afghanistan, India, Arabia

Persia is only a typical case. There are other Moslem lands that are struggling upward, in spite of Islam, toward a constitutional government and free institutions. The addresses made by the Ameer of Afghanistan on his recent visit in India were a plain indication of an intellectual daybreak, even beyond the Himalayas. And what an opportunity there must be in India for the ordinary teacher and the day-school when the census returns tell us that ninety-

five per cent. of the Mohammedans of that country are illiterate! Arabia, so long typical of the stagnation of Islam and of a dead orthodoxy, a country at the very antipodes of progress, is also awakening. Mission work has been established, and has not only gained a foothold, but is marching on inland. The Sultan is building a railroad from Damascus to Mecca, and in 1912 the Baldwin locomotive will screech beside the Kaaba, and perhaps the last door of the Moslem world will be opened.

Mohammedan Conference at Mecca

It seems that, unknown to the Christian world, conferences of Mohammedans have been held to discuss the decay of Islam. The first of these conferences was held in 1899 at Mecca. A little book recently published, and already in its second edition, contains the minutes of this meeting. Twenty-three leading Moslems from every nation under heaven met for this conference, and for two solid weeks discussed the reasons for the decline of their religion and the means by which the tendency could be checked and new life imparted to the faith. The doctors disagreed as to the remedy, but they unitedly declared that there were no less than fifty-eight reasons for the dangerous condition of the patient. Some of the reasons given were: the doctrine of fatalism, ascetic practices, the opposition of science, the rejec-

tion of religious liberty, Ottoman rule, neglected education, and inactivity due to the hopelessness of the case.

A Similar Gathering at Cairo

Word has just come that a second gathering, similar to that at Mecca, was held in the Grand Continental Hotel of Cairo, November, 1907. All the learned sheiks, pashas, and beys were present, together with editors, judges, lawyers, and other notables. A distinguished Moslem from Russia seems to have been the leading speaker. His theme was, "The Causes of the Decay of Islam." In the course of his address he called upon Moslems to arise from their lethargy, open schools, and teach all the children (how untrue to Islam) that they may be able to meet the demands of the new age, and urged the holding of a Pan-Islamic Congress to consider the possible revival of the faith.

A More Favorable Attitude

And then there are also great spiritual opportunities because of the breaking up of the old system and the thirst for something better and higher. From every quarter comes the testimony that the attitude of Moslems generally toward Christianity has changed for the better in the past decade, in spite of the frantic efforts of their political and religious leaders to bring about a reaction.

The Search for Redemption and Rest

In India Islam has abandoned, as untenable, controversial positions which were once thought

impregnable. Instead of denying the integrity of the Bible and forbidding its use, they now read it and write commentaries on it. Mighty and irresistible forces are at work in Islam itself to prepare the way for the gospel. Thousands of Moslems have grown dissatisfied with their old faith, and of tens of thousands it is true that they are hungering for a living Mediator. The Babis, and other sects, are examples of this unconscious search for our Redeemer, whom Mohammed and the Koran have so long eclipsed.

"Far and wide, though all unknowing,
Pants for thee each human breast;
Human tears for thee are flowing,
Human hearts in thee would rest."

Cairo Missionary Conference

The thought of a world's conference to discuss the problems of Moslem evangelization and meet these opportunities had, no doubt, often occurred to more than one missionary at the front. Missionaries felt that at none of the great general missionary conferences had Islam received such breadth of treatment and careful attention as the subject and the crisis demanded. Therefore, after much consultation with missionaries in every Mohammedan land and with missionary authorities in all parts of the world, the Arabian Mission, in 1904, opened correspondence with the missions in Egypt, and steps

were taken to hold a general conference on behalf of the Mohammedan world at Cairo. The conference met from April 4 to 9, 1906, and marked a forward step in missions. The presence of sixty-two representatives from twenty-nine missionary societies in Europe and America, with nearly an equal number of missionary visitors; the manifest unanimity of spirit in all the discussions; the printed proceedings of the conference, which for the first time in history give a survey of the field; and the deeply spiritual character of the gathering—all these lead to the hope that this conference will be used of God as a means of arousing the Christian Church to more energetic and systematic effort for the millions of Islam. An appeal by the conference was sent out to the Church at large, and is a challenge to faith, coming as it does from men and women who have given of their strength and their service, their love and their life, to evangelize these Mohammedan lands. It speaks for itself:

Reasons for the Gathering

"The great needs of more than two hundred million Mohammedans and the present problems of work among them, laid upon the hearts of missionaries in several countries, led to the assembling of this conference of delegates from missions in Moslem lands, which has been sitting at Cairo from April 4 to 9, 1906.

Range of Subjects Considered

"We have been presented with a series of comprehensive reviews of the whole Mohammedan world, of its ethnic, social, religious, and intellectual conditions, of missionary work thus far accomplished, and of the tasks and problems still presented by it to the Christian Church; we have considered, though too briefly, some of the chief methods of missionary work among Mohammedans, in preaching, literature, medicine, and upbuilding of converts.

Appeal to the Church

"These outstanding facts as to the great needs of the Mohammedan world, the first-fruits of its evangelization, and the openings for a great advance in bringing the gospel to Moslems, have been borne in upon us as a strong call from God to his Church in the present day. Coming from many Mohammedan and Christian lands, and dealing with varied aspects of Islam, we unitedly and urgently call upon the Christian Church, as represented by her missionary agencies, for a fresh departure in the energy and effectiveness of her work among Mohammedans. We ask that it may be strengthened and promoted: (1) by setting apart more special laborers and by giving them a specialized training; (2) by organizing more efficiently the production and distribution of literature for Mohammedans; (3) by systematic common arrangements for the fresh occupation of important centers, and

the more effective working of those already occupied, and for forestalling the entrance of Islam into territories so far pagan. With this view we draw the attention of the committees and boards to the volume under publication, embodying the surveys presented to the conference, and we suggest that action on this basis be considered by the meetings held in each country for interdenominational missionary action.

'God wills it,
May he enable us to do his will.'"

Action of Women Delegates

Because of the special burden and curse of degradation that rests on Mohammedan womanhood, the women delegates published an additional appeal, which reads:

Special Appeal

"We, the women missionaries assembled at the Cairo Conference, would send this appeal on behalf of the women of Moslem lands to all our sisters in the home Churches of Great Britain, America, Canada, France, Germany, Switzerland, Denmark, Norway, Sweden, Holland, Australia, and New Zealand.

Almost Unrelieved Darkness

"While we have heard with deep thankfulness of many signs of God's blessing on the efforts already put forth, yet we have been appalled at the reports which have been sent in to the conference from all parts of the Moslem world, showing us only too clearly that as yet

but a fringe of this great work has been touched. Our hearts have been wrung as we have listened to statements after statements of sin and oppression, and have realized something more of the almost unrelieved darkness which reigns in the lives of our Moslem sisters.

Physical Sufferings of Mohammedan Women

"First: Through her physical sufferings, such as spring from the evils of child marriage; the unrestrained power of the men of the family, whether father, brother, husband, or son, to beat and abuse her; her powerlessness to escape or plead her own cause; her use of narcotics and stimulants not to be wondered at, to drown her misery.

Mental Sufferings

"Second: Her mental sufferings, from ignorance and a sense of inferiority and degradation, from the continual fear of being divorced; her fear of unseen powers of evil, and of death and the hereafter; her lack of real love; the absence of true family life, which blights the home of both parents and children; and her suffering from the jealousy which is inseparable from polygamy.

Spiritual Sufferings

"Third: Her spiritual suffering and anguish of mind, without comfort in the thought of God, who is to her only a hard master whose injustice she unconsciously resents.

Christ the Only Remedy

"We feel that an outcry against the cruelty and injustice of men is not the way to meet

these evils. There is no remedy but to bring the women to the Lord Jesus, who died to save them from the curse pronounced upon them as a punishment for sin. We must teach her by love to win her husband's love, and by deserving it to win his respect, believing that God has given to every man the capacity to love his wife.

Vast Scale of Effort

"The number of Moslem women is so vast—not less than one hundred million—that any adequate effort to meet the need must be on a scale far wider than has ever yet been attempted.

Larger Work with a New Ideal

"We do not suggest new organizations, but larger, that every Church and board of missions at present working in Moslem lands should take up their own women's branch of the work with an altogether new ideal before them, determining to reach the whole world of Moslem women in this generation. Each part of the women's work being already carried on needs to be widely extended—trained and consecrated women doctors, trained and consecrated women teachers, groups of women workers in the villages, an army of those with love in their hearts, to seek and save the lost. And with the willingness to take up this burden, so long neglected, for the salvation of Mohammedan women, even though it may prove a very Cross of Calvary to some of us, we shall hear our Mas-

ter's voice afresh, with ringing words of encouragement: 'Have faith in God.' 'Verily I say unto you, Whosoever shall say unto this mountain, Be thou taken up and cast into the sea; and shall not doubt in his heart, but shall believe that what he saith cometh to pass; he shall have it! Nothing shall be impossible unto you.'"

The Crowning Challenge

These urgent appeals from living missionaries who form the long, thin line on the forefront of battle against Islam must not fall on deaf ears. They are a challenge to faith and to sacrifice. They are a call for immediate reinforcements, for more laborers, and for more efficient preparation in those sent out.

The Kind of Men Needed

For the evangelization of the Mohammedan world we need, first and most of all, men; "the best men," says Dr. Wherry, "the Church can afford—men who, in the spirit of Henry Martyn, Isidor Loewenthal, Ion Keith-Falconer, Bishop French, Peter Zwemer, and many others gone to their reward, hold not their lives dear; men who carry the burden of these millions of Moslems upon their hearts, and, with Abraham of old, cry out: 'O that Ishmael might live before thee!'" For in the last analysis the evangelization of the Mohammedan world depends, under God, on a band of volunteers prepared to do pioneer work and ready to sacrifice life itself,

if need be, to enter and occupy Moslem lands. The call is for volunteers.

A World-wide Crusade to Win Islam

The mission boards and societies are taking up the challenge of Islam; will the young people offer their lives for this great work?

"The Son of God goes forth to war,
A kingly crown to gain;
His blood-red banner streams afar:
Who follows in his train?"

The time is ripe for a world-wide spiritual crusade for the conquest of Islam. The prophetic dreams of Raymund Lull and of Henry Martyn await fulfilment. The new century of American foreign missions calls for a new vision of the Moslem world in its strength, its weakness, its needs, its accessibility, its promise, as well as in its antagonism, to Christ, the Son of God. "Father, the hour is come; glorify thy Son." Christ's rightful glory has been given to Mohammed for many ages in these many lands and in millions of hearts. Surely our Savior himself is waiting to see of the travail of his soul for the Moslem world. God wills it. That was the battle-cry of the old Crusaders. Yet there was a thousandfold more enthusiasm in the dark ages to wrest an empty sepulcher from the Saracens than there is in our day to bring them the knowledge of a living Savior. Shall

we take up that cry in a nobler crusade with the sword of the Spirit?

An Unbefitting Contrast

At Bethlehem, where Christ was born Mohammed's name is called from minarets five times daily; but at Mecca, where Mohammed was born, no Christian dares to enter. Is this to be the measure of our consecration? Is this the extent of our loyal devotion to the cause of our King? His place occupied by a usurper and his glory given to another. Shall we not arise and win back the lost kingdom? *Missions to Moslems are the only Christian solution of the Eastern question* and of the Moslem problem everywhere.

God Wills It

God wills it. Let our rallying cry be: "Every stronghold of Islam for Christ!" God wills it; therefore we must do it. God wills it; therefore he will accomplish it. God wills it; therefore we will ask him to do it speedily: "Thy kingdom come. Thy will be done," throughout the Mohammedan world.

"Not in dumb resignation
We lift our hands on high,
Not like the nerveless fatalist,
Content to trust and die;
Our faith springs like the eagle
That soars to meet the sun,
And cries exulting unto thee:
O Lord! Thy will be done!"

QUESTIONS ON CHAPTER VIII

AIM: TO REALIZE THE PRESENT CALL IN VIEW OF THE OPPORTUNITY

1. Sum up the needs of Islam that have impressed you most.
2. What special opportunities are created by the wide-spread Christian rule over Moslems?
3. Mention some regions that have shifted from Moslem to Christian rule during the last century.
4. In what ways is our responsibility for these countries increased?
5. What proportion of the Moslem world has now become easily accessible from the physical standpoint?
6. How do the facilities for travel from Christendom to the Moslem world compare with those within the Moslem world?
7. What present opportunity is thus created?
8. In what general proportion is the press at present at the disposal of Islam and Christianity?
9. Will this disproportion probably increase or diminish?
10. What should be the attitude of the Christian press toward the legitimate political and educational aspirations of Moslems?
11. What opportunity is created in this respect by the reactionary attitude of orthodox Islam?
12. What suggestions can you make for taking

advantage of the Moslem willingness to read the Bible?

13. What practical contribution can you make toward realizing these suggestions?

14. Why are the opportunities for medical work greater than ever before?

15. Will they remain equally great after Moslems begin to establish hospitals of their own?

16. From a study of the map, try to estimate in a general way the proportion of the Moslem world within reach of the advantages of modern medical science.

17. What lessons as to the value of education have been taught to the Oriental world by the Russo-Japanese war?

18. In what ways does a school exert greater influence than a hospital?

19. Mention various ways in which a Christian school might exert an influence for good in a Moslem community.

20. What, in a general way, is the relative proportion under the control of Christianity and Islam of teachers equipped with modern learning?

21. What urgent responsibility for Islam does this lay upon the Christian Church?

22. Under what circumstances will Islam gain Western learning, if the Christian Church neglects its present opportunity?

23. What recommendations would you make for meeting the physical needs of Moslem women?

24. What recommendations, for meeting their mental needs?
25. What recommendations, for meeting their spiritual needs?
26. What would be the practical requirements for carrying out these recommendations?
27. What is your personal share of responsibility for meeting these requirements?
28. Is the evangelization of the Moslem world a problem that can safely be handed on to the next generation?
29. If you do nothing to help solve it, what can you expect from others?

REFERENCES FOR ADVANCED STUDY
CHAPTER VIII

I. *Use of Literature.*

Dwight: Constantinople and Its Problems, VII.
Methods of Mission Work Among Moslems, V.
Watson: Egypt and the Christian Crusade, 209-217.
Wherry: Islam and Christianity in the Far East, 140, 208.

II. *Medical Missions.*

Gollock: River, Sand, and Sun, VIII.
Methods of Mission Work Among Moslems, VI.
Nweeya: Persia, the Land of the Magi, XVII.

Tracy: Talks on the Veranda, XIV.
Watson: Egypt and the Christian Crusade, 232-236.

III. *Educational Work.*

Dwight: Constantinople and Its Problems, VI.
Gollock: River, Sand, and Sun, V, VII.
Methods of Mission Work Among Moslems, II.
Watson: Egypt and the Christian Crusade, 225-231.
Whatley: Life and Work of Mary Louise Whatley, III, IV.

IV. *Evangelistic Work.*

Methods of Mission Work Among Moslems, III, IV.
Watson: Egypt and the Christian Crusade, 218-225.
Watson: The American Mission in Egypt, 319-325.
Wherry: Islam and Christianity in the Far East, VIII.

APPENDIXES

APPENDIX A

CHRONOLOGICAL TABLE OF IMPORTANT EVENTS IN THE HISTORY OF ISLAM AND OF MISSIONS TO MOSLEMS

"Facts are the fingers of God."
—*Dr. A. T. Pierson*

A. D.	ISLAM	A. D.	MISSIONS
570.	Birth of Mohammed at Mecca.		
595.	Yemen passes under Persian rule.		
610.	Mohammed begins his prophetic career.		
622.	The Hegira, or flight of Mohammed from Mecca to Medina (A.H. 1).		
623.	Battle of Bedr.		
624.	Battle of Ohod.		
628.	Reputed mission of Abu Kabsha to China.		
630.	Mecca entered and conquered.		
362.	Death of Mohammed. Abu Bekr, first Caliph.		
634.	Omar, Caliph; Jews and Christians expelled from Arabia.		
636.	Capture of Jerusalem by the Caliph Omar.		
637.	Conquest of Syria.		
638.	Kufa and Busrah founded.		
640.	Capture of Alexandria by Omar.		
642.	Conquest of Persia.		
644.	Othman, Caliph.		
661.	Ali assassinated. Hassan becomes Caliph.		

A. D.	ISLAM	A. D.	MISSIONS
662–750.	Ommiad caliphs at Damascus.		
710–1492.	Mohammedan rule in Spain.		
711.	Tarik crosses the straits from Africa to Europe, and calls the mountain Jebel Tarik—Gibraltar.		
711.	Mohammed Kasim overruns Sind (India) in the name of Walid I of Damascus.		
732.	Battle of Tours. Europe saved from Islam.		
742.	First mosque built in north China.		
754.	Mansur.		
756–1258.	Abbasid caliphs at Bagdad.		
786.	Haroun al-Raschid, Caliph of Bagdad.		
809.	Amin.		
813.	Manun.		
833.	Motasim. Islam spreads into Transoxania.	830.	Abd el Messia Al Kindy, a Christian, at the Court of Al Mamun, writes his apology.
847.	Mutawakkel.		
889.	Rise of Carmathian sect.		
930.	Carmathians take Mecca and carry away the Black Stone to Katif.		
1000.	Islam invades India from the north.		
1005.	Preaching of Sheik Ismail at Lahore, India.		
1019.	Mahmud Ghazni, champion of Islam in India.		
1037–1300.	Seljuk Turks.		
1055.	Togrul Beg at Bagdad.		
1063.	Alp Arslan, Saljukian Turkish prince.		
1077.	Timbuktu founded. Islam enters western Sudan.	1096–1272.	The Crusades.
1169–1193.	Saladin.		
1176–1206.	Mohammed Ghori conquers Bengal.		
1276.	Islam introduced into Malacca.		
1299–1326.	Reign of Othman, founder of Ottoman dynasty.		
1305.	Preaching and spread of Islam in the Deccan.	1315.	Raymund Lull, first Missionary to Moslems, stoned to death at Bugia, Tunis.
1330.	Institution of the Janizaries.		
1353.	First entrance of the Turks into Europe.		
1369.–1405.	Tamerlane		

A. D.	ISLAM	A. D.	MISSIONS
1389.	Islam begins to spread in Servia.		
1398.	Tamerlane invades India.		
1414.	Conversion of the King of Bengal.		
1450.	Missionary activity of Islam in Java begins.	1452.	Perfection of art of printing by Gutenberg.
1453.	Capture of Constantinople by Mohammed II.		
1492.	Discovery of America: End of Moslem rule in Spain by defeat of Boabdil at Granada.		
1500.	Spread of Islam in Siberia.		
1507.	The Portuguese take Muscat.		
1517.	Selim I conquers Egypt and wrests caliphate from Arab line of Koreish for Ottoman sultans.		
1525–1707.	Mogul empire in India.		
1538.	Suleiman the Magnificent takes Aden by treachery.		
1540.	Beginning of Turkish rule in Yemen.		
1556.	Akbar the Great rules in India.	1596.	Xavier holds discussions with the Moslems at Lahore.
1603.	Islam enters Celebes and New Guinea.		
1627.	Shah Jehan, Mogul ruler in India.		
1630.	Arabs drive out Turks from Yemen.		
1659–1707.	Aurungzebe in India.		
1683.	Final check of Turks at the gates of Vienna by John Sobieski, King of Poland, September 12. Eastern Europe saved from Moslem rule.		
1691.	Mohammed bin Abd ul Wahab born.		
1739–1761.	Afghan Mohammed invasion of India, and sack of Delhi.		
1740–1780.	Wahabi reform spreads over all southern and central Arabia, except Oman.		
1757.	Battle of Plassey. British empire in India.		
1801.	Wahabis invade Bagdad vilayet and sack Kerbela.		
1803.	Mecca taken by the Wahabis.	1806.	Henry Martyn reaches India.

A. D.	ISLAM	A. D.	MISSIONS
1805–1820.	British suppress Wahabi piracy in the Persian Gulf.	1820.	Levi Parsons and Pliny Fiske, first missionaries from America, reach Smyrna.
1820–1847.	British treaties with Moslem chiefs in Persian Gulf.	1822.	American Mission Press founded in Malta.
1815.	Battle of Bessel. Wahabis defeated.	1826.	Church Missionary Society attempts a mission in Egypt.
1826.	Wahabi jahad in India against the Sikhs.	1827.	Dr. Eli Smith begins translation of the Arabic Bible.
		1829.	Missionary C. G. Pfander visits Persia.
		1831.	Constantinople occupied by American Board of Commissioners for Foreign Missions.
		1833.	American mission begun at Tabriz.
		1836.	Scriptures published in Græco-Turkish.
1839.	Aden bombarded by British fleet and taken.	1847.	Aintab occupied by American Board of Commissioners for Foreign Missions.
		1851.	Church Missionary Society begins mission in Palestine.
1856.	End of Crimean War. Treaty of Paris.	1856.	Hatti Sherif, or charter of religious freedom, obtained for Turkey.
1857.	Indian (Sepoy) Mutiny.	1857.	Harpoot occupied.
1858.	Bombardment of Jiddah by British.	1858.	Mardin occupied.
1860.	Civil war in the Lebanons.	1860.	Dr. Van Dyck's translation of Arabic New Testament issued.
		1862.	The Rhenish mission enters Sumatra.
		1863.	Syrian Protestant College founded at Beirut.
		1866.	First Girl's Boarding-school, Cairo.
		1868.	Imad-ud-Din ordained at Amritsar.
		1869.	Cornerstone laid of Robert College at Constantinople.
		1869.	Rev. Robert Bruce visits Ispahan, Persia.
1870.	Second Turkish invasion of Yemen.	1871.	Bible House built at Constantinople.
		1872.	Teheran occupied by the Presbyterian Mission.
		1875.	Church Missionary Society begins mission work in Persia.

A. D.	ISLAM	A. D.	MISSIONS
		1876.	Euphrates College established at Harpoot.
1878.	Treaty of Berlin. Independence of Bulgaria. England occupies Cyprus. Reforms promised for Turkey.	1876.	Church Missionary Society opens mission at Ispahan, Persia.
1879.	Royal Niger Company founded (Britain in Africa).		
1881.	Rise of the Mahdi near Khartum.	1881.	North Africa Mission organized.
1882.	Massacre of Europeans at Alexandria.	1882.	Church Missionary Society begins work in Egypt.
1882.	British occupation of Egypt.		
1883.	Defeat of Anglo-Egyptian forces by the Mahdi.	1883.	Mission work begun at Bagdad by the Church Missionary Society.
1885.	Fall of Khartum. Murder of General Gordon.	1885.	Keith-Falconer begins work at Aden.
1889.	Mahdi invasion of Egypt.	1889.	The (American) Arabian Mission organized.
1890.	Anglo-French protectorate declared over Sahara.	1890.	James Cantine, first American missionary to Arabia, sails for the field.
		1891.	Bishop French died at Muscat, May 14.
1892.	French annex Dahomey and conquer Timbuktu.	1893.	Mirza Ibrahim martyred in Persia.
1894.	Anglo-French-German delimitation of Sudan.		
1895.	Rebellion of Arabs against the Turks in Yemen.		
1894–1896.	Great Armenian massacres.		
1896.	Massacre at Harpoot.		
1898.	Fall of the Mahdi. Occupation of the Sudan.		
1900.	British protectorate declared over Nigeria and Hausaland.	1906.	American Board of Commissioners for Foreign Missions opens work for Moslems at Mindanao, Philippine Islands.
1906.	The Algeciras Conference regarding Morocco.	1906.	The first general Missionary Conference on behalf of the Mohammedan world held at Cairo.
1907.	The French Army enters Morocco. (Casablanca.)	1907.	Board of Foreign Missions, Methodist Episcopal Church, begins work in Algeria.

APPENDIX B

LIST OF MISSIONARY SOCIETIES

THE PRINCIPAL MISSIONARY SOCIETIES AND BOARDS WORKING IN MOSLEM LANDS OR AMONG MOSLEMS, DIRECTLY OR INDIRECTLY, ARE AS FOLLOWS:

American Bible Society (organized 1816), New York; periodical, *Bible Society Record;* field, The Levant, Arabia.

American Board of Commissioners for Foreign Missions (organized 1810), Boston, Mass.; periodical, *Missionary Herald;* field, Turkish empire, India.

Basel Evangelical Missionary Society (1815), Basel, Switzerland; periodical, *Der Evangelische Heidenbote;* field, west Africa.

Bible Lands Missions' Aid Society (1856), London, England; periodical, *Star in the East;* field, Egypt, Levant, Arabia.

Board of Foreign Missions, Methodist Episcopal Church (1810), New York; periodical, *World-Wide Missions;* field, India, Bulgaria, Algeria.

Board of Foreign Missions of the Presbyterian Church in the U. S. A. (1837), New York; periodical, *Assembly Herald;* field, Syria, Persia, India.

Board of Foreign Missions of the United Presbyterian Church of North America (1859), Philadelphia, Pa.; periodical, *United Presbyterian Church Record;* field, Egypt, India.

British and Foreign Bible Society (1804), London, England; periodical, *Bible Society Reporter;* field, north Africa, Persia, India, etc.

Cambridge Mission to Delhi (1867), Cambridge, England; field, India.

Central Morocco Medical Mission (1894), Dennistown, Glasgow, Scotland; field, Morocco.

China Inland Mission (1865), Mildmay, London, England; periodical, *China's Millions;* field, Yün-nan, Shen-si.

Christian and Missionary Alliance (1887), New York; periodical, *Christian and Missionary Alliance;* field, Palestine.

Church Missionary Society (1799), Salisbury Square, London, England; periodicals, *Church Missionary Gleaner, Mercy and Truth, Church Missionary Review;* field, Egypt, Uganda, Persia, Palestine, India. Arabia, east Africa.

Church of England Zenana Missionary Society (1880), 27 Chancery Lane, London, England; periodical, *India's Women;* field, India.

Deutsche Orient Mission (1896), near Berlin, Germany; periodical, *Der Christliche Orient;* field, Bulgaria, Persia.

Egypt General Mission (1898), Belfast, Ireland; periodical, *Egypt General Mission News;* field, lower Egypt.

Foreign Missions of the United Free Church of Scotland (1900), Edinburgh, Scotland; periodical, *United Free Church Record;* field, Arabia.

Java Comité (1855), Amsterdam, Holland; periodical, *Geïllustreed Zendingsblad;* field, Java.

Netherlands Missionary Society (1797), Rotterdam, Holland; periodicals, *Maandbericht, Mededeelingen*; field, Java.

Netherlands: Union for the Propagation of the Gospel in Egypt (1886), Amsterdam, Holland; field, Egypt.

North Africa Mission (1881), London, E. C., England; periodical, *North Africa;* field, Egypt, Tunis, Tripoli, Morocco.

Reformed Church in America, Arabian Mission (1889), New York; periodicals, *Mission Field, Neglected Arabia;* field, Arabia.

Rhenish Missionary Society (1828), Barmen, Germany; periodical, *Missionsblatt Barmen;* field, Sumatra.

Society for the Propagation of the Gospel in Foreign Parts (1701), London, England; periodicals, *The Mission Field, The East and the West;* field, east Africa.

Southern Morocco Mission (1888), Glasgow, Scotland; periodical, *The Reaper;* field, Morocco.

Sudan Pioneer Mission (1900), Wiesbaden, Germany; periodical, *Der Sudan Pionier;* field, Assuan.

Sudan United Mission (1904), Germantown, Pennsylvania; field, western Sudan.

Universities Mission to Central Africa (1858), London, England; field, central Africa.

APPENDIX C

SELECTED LIST OF BOOKS ON THE MOSLEM WORLD

Life of Mohammed

JOHNSTONE: Muhammad and His Power. 1901. Charles Scribner's Sons, New York. $1.25.

A brief and fair account of the prophet.

KOELLE: Mohammed and Mohammedanism. 1889. Charles Scribner's Sons, New York. $6.00.

An extensive biography and strongly inclined to emphasize the vices of Mohammed.

MARGOLIOUTH: Mohammed and the Rise of Islam. 1905. G. P. Putnam's Sons, New York. $1.50.

Written by an Oxford professor. Neither an apology nor an indictment.

MUIR: Life of Mahomet. 1858. Smith, Elder & Co., London. 16s.

The best and most comprehensive biography.

SMITH: Mohammed and Mohammedanism. 1876. Harper and Brothers, New York. $1.50.

A strong apology for the prophet, and written in an attractive style.

The Koran

MUIR: The Coran. 1878. James Pott & Co., New York. $1.25.

A valuable compendium; accurate and brief.

TISDALL: The Original Source of the Qur'an. 1905. Edwin S. Gorham, New York. $2.50.

The result of many years of study, and the best book on the subject.

Islam as a Religion

ARNOLD: The Preaching of Islam. 1896. A. Constable & Co., London. 12s.

The fullest and best account of the spread of Islam from the earliest times. The author, however, apologizes for the sword of Islam.

HAINES: Islam as a Missionary Religion. 1889. S. P. C. K., London. 2s.

A 'good brief account of the rise and spread of Islam, giving causes of its success. Not quite up to date.

MUIR: The Caliphate; Its Rise, Decline, and Fall. 1891. Fleming H. Revell Co., New York. $4.20.

The best book on the first period of Moslem conquest.

SELL: The Faith of Islam. 1907. S. P. C. K., London. 12s. 6d.

Minute and thorough. Valuable for reference.

SHEDD: Islam and the Oriental Churches; their Historical Relations. 1904. Presbyterian Board of Publication, Philadelphia. $1.25.

Covers the period of 600-1500 A. D., but deals chiefly with Persia. Important contribution to the history of Moslem propagandism.

TISDALL: The Religion of the Crescent. 1895. Edwin S. Gorham, New York. $1.25.

A discussion of the strength, weakness, origin, and influence of Islam, written by an authority after many years of experience among Moslems.

ZWEMER: The Moslem Doctrine of God. 1905. American Tract Society, New York. 50 cents.

A monograph from a missionary standpoint.

Missions

ATTERBURY: Islam in Africa. 1899. G. P. Putnam's Sons, New York. $1.25.

One of the best accounts of Islam in Africa from a missionary view-point.

DWIGHT: Constantinople and Its Problems. 1901. Fleming H. Revell Co., New York. $1.25.

An excellent view of the political, social, and religious conditions of the inner life of the heart of the empire.

JESSUP: The Mohammedan Missionary Problem. 1879. Presbyterian Board of Publication, Philadelphia. 75 cents.

Succinct and strong.

Methods of Mission Work Among Moslems. 1906. Fleming H. Revell Co., New York. $1.00.

Papers read on methods of mission work at the First Missionary Conference on behalf of the Mohammedan World, Cairo, 1906.

VAN SOMMER AND ZWEMER: Our Moslem Sisters. 1907. Fleming H. Revell Co., New York. $1.25.

An account of womanhood in all Moslem lands, written by missionaries.

WATSON: Egypt and the Christian Crusade. 1907. Board of Foreign Missions of the United Presbyterian Church of North America, Philadelphia. 50 cents.

The best brief survey of missions in Egypt.

WHERRY: Islam and Christianity in India and the Far East. 1907. Fleming H. Revell Co., New York. $1.25.

A splendid piece of work; authoritative and up to date. Containing valuable appendix on the work of the missionary as a preacher to Moslems.

ZWEMER: Arabia the Cradle of Islam. 1900. Fleming H. Revell Co., New York. $2.00.

The best book on Arabia and missions.

ZWEMER: The Mohammedan World of To-Day. 1907. Fleming H. Revell Co., New York. $1.50.

A symposium of the present conditions and outlook of Islam in all lands.

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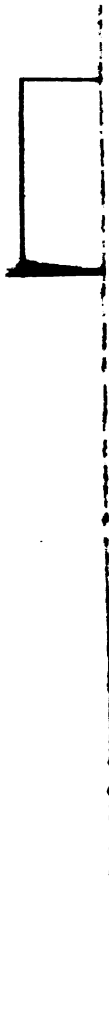

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